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Evangelical Church. Indiana
Conference.
Historical data and life
sketches of the deceased

Historical Data

AND



LIFE SKETCHES OF THE DECEASED MINISTERS

OF THE

Indiana Conference of the
Evangelical Association

1835 to 1915



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Volume I

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FOREWORD

The writing of a history, such as this, is a vast and tedious undertaking. To portray accurately and impartially the beginnings and progress of our Conference, in the face of meagerly-kept records, is surely a herculean task. Many and diverse have been the sources of our information, long and tedious the examination of records and periodicals. Most of our data was extracted from the "History of the Evangelical Association," the *Christliche Botschafter*, the "Proceedings of the Various Sessions of the Indiana Conference," and the "Brief History and Life Sketches of the Indiana Conference by D. S. Oakes."

The material for the life-sketches of our deceased brethren had to be gathered from friends and relatives, for, with very few exceptions, none of them left any diary. And those who did leave a full record of their lives, abbreviation was necessary.

The task was greatly augmented by much translation that was necessary—all of the early records, both periodicals and Conference minutes, having been written in the German language.

Your historian has deemed the writing of this work a great and sacred trust, and highly appreciates the confidence reposed in him. He has earnestly striven to be true to that trust.

Special recognition is due those who have helped in any way to make this history possible. Especially would I mention my colleagues and the editor, who have greatly assisted in gathering, arranging and correcting the materials herein found. May this volume be a source of blessing and inspiration to all who read these pages!

Yours in the Master's service,

S. H. BAUMGARTNER.

AN APPRECIATION

A great service has been rendered the Indiana Conference by our compiler in the preparation of this book. Invaluable data of the Conference has been brought together and so arranged as to be easily accessible. Amid the abounding duties of a presiding elder, our compiler has bestowed a super-amount of tedious labor upon this book, and has given us the best that time and strength would allow. It is, indeed, a "labor of love."

To edit such a work is no small task, involving the assembling and condensing of some parts, the correcting of the whole, and the recopying of the major part. More time has been spent upon this work than a very busy and large pastorate will allow, and special thanks is due Elkhart First Church for their patience and leniency during these days.

The perusal of these pages cannot but be beneficial to the laity and, especially, to the ministry of the Indiana Conference. It could, with profit, be inserted in the Course of Studies for Junior Preachers of the Indiana Conference.

Absolute accuracy is not claimed, nor even hoped for, in this work, but an honest attempt has been made to attain it.

E. W. PRAETORIUS, *Editor.*

Authentic History Prior to the Organization of the Indiana Conference

In reading the history of the Indiana Conference, we must trace the workings of the pioneers of the Evangelical Association, who labored within our bounds prior to our organization. We must also get some conception of the early condition of the country and of the climate.

The land was mostly low and marshy in the northern part, and somewhat undulating. In the central and southern portions lowlands were to be found, especially along the rivers and creeks. Treacherous quicksand marshes abounded, while the roads were nothing more than Indian trails. Dense forests, infested with wolves and bears, spread over the country, and often the thickets were impassable. Railroads were almost unheard of, the canals useless for circuiting, and the horse alone furnished means of travel. Bridges were very few, and fording was a necessary but exceeding dangerous procedure. The points that had to be reached were from twenty to forty miles apart. In the summer-time the air was laden with malarial fevers, to which our pioneers were not immune, but suffered with others untold chills and burnings.

The settlements were far apart, the houses of the people very small and hardly fit to live in. The summer burnt itself through the poorly-constructed shacks, and the winter froze itself in. Ministers were too often unwelcome guests, simply because the people had no accommodations for entertaining them, and foodstuffs and provender were scarce. The "parson" was seldom invited.

Moreover, cleanliness and godliness were not yet synonymous terms with the people, and everything was in a crude state of affairs. It took more than the "lure of the wild" to enable one to endure all this, and to follow the watchword, "Outward, Forward, Upward." Nothing less than a passion for souls, and a seeing Him, who is invisible, could give them such enduring faith and glorious victory. The hardships, privations, sufferings, distresses and dangers that were the daily companions of our pioneer preachers and of their families, are almost beyond the comprehension of modern affluence, ease of travel and days of better things.

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The earliest bit of information concerning the foundation of the Indiana Conference is contained in a report of A. B. Shafer, which he sent in to the *Christliche Botschafter* on May 1, 1848. Here he writes: "In taking a retrospective view of the Lord's work, I recall that in October, 1835, I helped hold the first 'big meeting' that was ever held in the State of Indiana, namely, at Abington, Wayne County. According to my best recollection, we had at that time three members in this state." Mr. Shafer was at that time a local preacher of the Western Conference, and serving on the Miami Circuit in Ohio, made a trip to these parts in Indiana. From this small beginning sprang forth one of the largest of the Conferences in our Church.

1836

In the year 1836, the work of our Church began in and about Mt. Carmel, Ill., some Pennsylvanians from Lehigh County having moved there during this year. The Evangelical Church History says, "Here, the first conversions by means of our ministry took place in Illinois." John Butz, who seems to have been class-leader, was one of the active and valuable members.

In the same year, work was begun near Greenville, Ohio, which was a part of the Miami Circuit of the Western Conference. This circuit extended into Indiana as far as East Germantown, which latter place was visited by Rev. Jacob Boas. A. B. Shafer reports that he assisted in holding the second "big meeting" in Indiana, near East Germantown, in 1836. Here there were twelve members. It may be that he was with Boas, and that they held this meeting together.

The *Christliche Botschafter* also reports that a camp-meeting was held during this year on this same circuit near Greenville, with good results.

Those tender vines thus planted amid the briars of deepest corruption, grew, nevertheless, and brought forth fruit unto everlasting life.

1837

From a letter to the *Christliche Botschafter*, dated January, 1837, it is learned that Brother John Lutz and A. B. Shafer held a "big meeting" on Saturday, Dec. 31, 1836, and Sunday, Jan. 1, 1837, near Ft. Brier in Darke County, Ohio, at D. Wolf's, Jacob Freyberger's and Jacob Winget's places. They report a glorious

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time, especially during the celebration of the Lord's Supper, on Sunday morning. When the Communion service was almost over, some "old church" people came forward to participate in the service of the Supper, and great blessings fell down upon them. At the evening service, the newly converted received a special and gracious endowment with Divine power. Eighteen united with the Evangelical Association, and the fire began to burn in that community. Nor was opposition wanting, for soon the enemies began to call Brothers Lutz and Shafer, "Deceivers! Deceivers!"

At the same time they wrote, "We have received word from the inner part of Indiana, and also from the western part, along the Wabash River, that there are many there who want the Bread of Life." And if at all possible, they would have gladly entered this open door. But, alas! their circuit was too large already!

Brother Butz wrote in June, 1837, "I am like a solitary bird upon the roof, and meet with sore opposition; but the Lord has thus far been with us. Three souls have been converted to God, who were awakened through our humble service, two of whom have obtained peace in our prayer services. The Lord alone be praised!"

At the Conference session in May, Mt. Carmel was taken up as a mission.

1838

Rev. Peter Wiest was appointed to this large field this year, but none of the happenings of the Conference year have been recorded.

1839

From a report in the *Botschafter*, dated December, 1839, Bishop John Seybert, but recently elected as bishop, made a visit to the Miami Circuit, and over into Indiana, evidently to inspect the work, and do some missionary service. This was his first visit as bishop to our parts.

At this time the Evangelical Association began operations in the northern part of Indiana, in the efficient labors of Sol. Altimos. Brother Altimos lived in Monroe County, Michigan, where he preached also. His field extended south to Yellow River. He also made a trip to Fuhrman's and Kern's, near Decatur, Ind., and to Bethlehem, near Ossian, Wells County, and Five Points, in Allen County, south-west of Ft. Wayne, Ind. He was cordially received

1840

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in Ft. Wayne, by Brother Stetzel, and preached in the vicinity with success.

1840

This year A. B. Shafer and Levi Heiss were assigned to Miami Circuit, with instructions to give special attention to Dayton, Ohio. There were many Germans residing there, and already Henry Longbrake had preached a sermon here with good success. This Miami Circuit extended into 15 counties of Ohio and Indiana. Brother Shafer was so successful in Dayton that in the spring of the year 1841, before Conference, he could organize a class of 21 members. On October 11, 1840, he wrote to the *Botschafter* that they had held a camp-meeting on John Dill's farm, near East Germantown. Camp-meetings were something new, this being the first one held in the state, but the people came in the Spirit, and many were saved and united with the Church. The season was called "a time of the Son of man."

1841

Miami Circuit, having become so greatly enlarged by the addition of new appointments, the Conference in 1841 found it necessary to detach the Indiana section of this field, and called it Whitewater Mission. The Ft. Wayne Mission was also established at this session. It extended into Adams, Wells, Huntington, Wabash, Allen, DeKalb and Noble Counties. Rev. John Hall was assigned as missionary to this field, and labored hard amidst many difficulties and discouragements. There were but few Germans in this section, the most of these being very poor, while the roads were almost impassable, rivers flooded and unbridged. He succeeded, however, in forming several small classes, which formed the foundation for our future work.

1842

At the session of 1842, all the appointments in Southern Illinois and Indiana, along the Wabash River, were formed into Mt. Carmel Mission, with C. Augenstine as missionary. This field was a part of the Ohio District, with J. G. Zinser as presiding elder. Whitewater Mission, in charge of Adam Stroh, and Tobias; and Ft. Wayne Mission, which now extended from Elkhart County, south to Wabash, thence east to Willshire, Ohio, thence north through Defiance and Williams Counties, and then west again to

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Elkhart County, Indiana, and over into Michigan, also belonged to the Ohio District. Mt. Carmel Mission flourished under the efficient leadership and labors of its missionary. A camp-meeting was begun on Aug. 29th, in Lawrence County, on the farm of Philip Dundor, who had been a member of our Church before he came to Indiana. His home became a nucleus for our work in this vicinity, nearly 100 persons joining our Church in one year. Whitewater Mission had 91 members in its classes, and the work was prospering.

In Dayton, Ohio, Brother Zinser began a meeting, October 15th, in a Methodist Episcopal Church. On Monday evening, the 17th, God's power was so great that the altar was filled with penitent souls, and many were soundly converted. The need of a church-building was keenly felt, and Brother Zinser appealed to the Church at large for financial aid. He headed the list with \$5.00 of his own, which, in those days, was an enormous sum for a preacher to give out of his insignificant salary. The response was meager, and a second appeal had to be made, which met with better results.

Ft. Wayne Mission had 32 members, and one appointment with regular and stated services. On June 28, Bishop Seybert preached in Ft. Wayne in a Methodist Episcopal Church to an attentive audience, which was without doubt the first sermon preached in Ft. Wayne by an Evangelical minister. From Ft. Wayne the bishop went to Elkhart County, and formed the first class having stated services on the district. This was probably at Canada, Union Township, south of Harrison Center. Missionaries Hall and Nicolai toiled hard with apparently little success, encountering bitter opposition from preachers of formal and dead churches.

1843

The Conference session was held in the new stone church near Flat Rock, Ohio, May 10th. J. Kopf was elected presiding elder and stationed on the Ohio District. The fields were supplied as follows: Miami Circuit, Aaron Jambert and F. Meyer; Whitewater, John Nicolai and Peter Hahn; Dayton Mission, A. B. Shafer; Ft. Wayne Circuit, D. Kern and Geo. A. Blank; Mt. Carmel, Chr. Lintner and A. Nicolai.

The Dayton society was exceedingly glad to have a preacher by themselves, who could devote all his time to the work in Day-

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ton. At the close of the first service, Shafer called a meeting of the men members, who decided to look for a room in the city seminary for a place of worship. It was granted them rent-free for several months. They again met on Friday evening, and planned the building of a church, electing a board of trustees and a builder. On Oct. 3 the church was dedicated. It was a time of great rejoicing, and many were saved and united with the Church.

Ft. Wayne Circuit had 26 appointments, and the work looked very promising. The people gladly received their pastors, and even sought for them and urged them to preach the Gospel in their homes. Between 60-70 were, during the year, added to the Church.

1844

At the Conference session, held in the Lafayette Church, Wayne County, Ohio, May, 1844, the Illinois Conference was organized. It had about 50 appointments, 60-80 miles apart, extending through dense forests and over trackless prairies. The Indiana District of the Ohio Conference became a part of the Illinois Conference. Dayton Mission and Miami Circuit were added to the Indiana Conference later on. This new Conference was divided into two districts, named Indiana and Illinois, respectively. Mt. Carmel Mission, however, belonged to the Indiana District.

The Conference covered a territory 500 miles long and 400 miles wide, spreading itself over North-western Ohio, the whole of Indiana, Southern Michigan, all of Illinois, and into Wisconsin and Iowa. It was the largest district in the whole Church. The statistics of that time reveal that there were 763 members, 14 preachers, 3 circuits, 6 missions, and 5 church buildings. The Indiana District could boast of one of these church buildings, located at East Germantown. Two Sunday-schools were to be found, one at Young's, near Wabash, and the other at East Germantown. These were organized in 1840 and 1843, respectively.

A. B. Shafer was presiding elder of the Indiana District, and was assisted by Fr. Mayer on the Whitewater Circuit, Geo. A. Blank and Simon Tobias on Ft. Wayne Circuit, A. Nicolai and G. Platz on Mt. Carmel Mission. Mt. Carmel Mission enjoyed great prosperity, especially around Huntingburg, where Jacob Trometer, a local preacher, lived and labored with great success. On Christmas morning God's power was greatly manifested in Huntingburg under the preaching of Trometer. Children from 10-12

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years of age were mightily gripped by God's Word and converted. There were in all some 66 accessions on this mission during the year, and one new Sunday-school organized.

Ft. Wayne Circuit also prospered. Bishop Seybert visited these parts this year and was greatly encouraged by the progress made. However, there would have been greater results had Bro. Tobias been able to remain on the field with Brother Blank. As it was, Brother Blank could reach the appointments but once in 5 or 6 weeks. This made progress very slow, and the impressions few and far between. But in spite of it all the work went forward.

1845

This Conference year was filled with trying experiences and some successes. Shafer was again appointed as presiding elder on the Indiana District, with C. Augenstein on Whitewater Circuit, G. G. Platz and Wm. Kolb on Elkhart Circuit, Chr. Glaus on St. Mary's Mission (these latter two formerly constituted Ft. Wayne Circuit), S. Tobias and Ph. Bretsch on Mt. Carmel Circuit, Jacob Trometer on Dubois Mission.

For 5 months Chr. Glaus was unable to do any work on his field on account of illness. His enemies made good use of the time, filling the minds of the people with suspicion towards the Evangelical preachers, and hindered the work in every way possible. Great injury was done to the work on the St. Mary's Mission. Mt. Carmel Circuit enjoyed blessed meetings, and many conversions and accessions. On Dubois Mission, the Maple Grove Church, near Huntingburg, was dedicated Sept. 14, 1845. Brother G. G. Platz reported a glorious camp-meeting on Dill's farm, Wayne County, Ind., beginning Aug. 15, 1845. Many conversions and accessions came with great persecutions. Platz says: "There was good behavior on the part of the outsiders until Tuesday night, when the hordes of Satan gathered without, armed with clubs and knives, presaging evil. During the preaching, a sham-battle was played, hoping to lure us out, and when they failed in this, they rushed in upon us, as we surrounded the altar and were praying with the many penitents. For an hour or more, we had a serious and rough time. God's people fell upon their knees and prayed earnestly, sinners cried mightily to God for pardon, while these hoodlums mocked and filled the air with their profanity. The ringleader called himself a Lutheran, and orthodox, and put us down as deceivers."

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While the preachers were mostly young and inexperienced, yet they labored incessantly and with great zeal and earnestness, and not without blessing.

1846

The Conference met on June 10th of this year, in East Germantown, Ind., and the appointments were made as follows: Indiana District, A. B. Schafer, P. E.; Elkhart Circuit, Chr. Glaus and Wm. Ficht; Whitewater Circuit, G. G. Platz; Dubois, Phil. Bretsch; Mt. Carmel Circuit, John G. Miller and Jacob Trometer; St. Mary's Mission, Wm. Kolb.

Some of their labors and hardships can be gathered from the following: A. B. Schafer left his home in East Germantown, July 24th, for Vandalia, Ill., 240 miles distant, where J. G. Miller had taken up several new appointments, which lay from 80 to 150 miles from his headquarters in Mt. Carmel. Finding some Germans, Schafer held a two days' meeting here in a Presbyterian Church, and paved the way for a new field, which was taken up the next year. On August the 6th, Schafer arrived at Marshall, Ill., where he assisted H. Tobias in a camp-meeting, which resulted in many conversions and accessions. He thence set out and came to Mt. Carmel, Ill., where he conducted a camp-meeting on Adam Stolz's farm. With Brother Bretsch, Schafer proceeded east to Princeton, where he preached, and then on to Evansville, Rockport and Huntingburg, holding a 2 or 3 days' meeting in each place. After seven days of continuous travel, he arrived home safely, mounted on his trusted horse, Sept. 7th. J. G. Miller, reporting from Mt. Carmel Circuit, said: "It required 600 miles of travel to make one round on my field." He added to his field, Vandalia and vicinity, Springfield, Pulaski, Decatur, all in Illinois. He investigated the conditions in Southern Illinois, in a town called "Hochland," a German settlement, where rationalism prevailed, and then went to St. Louis, Mo., where half the population was German. (It is to be regretted that St. Louis, Decatur, and Springfield were not occupied at this time, instead of so many country places, where the work soon died out because of the lack of people.)

Wm. Kolb, of St. Mary's Circuit, reports great opposition and spiritual apathy. About Willshire, Ohio, he found 5 preachers who were teaching baptismal regeneration, who greatly withstood his words. His meetings were greatly hindered by chill-fever,

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which was raging everywhere. His field was large and beset with many hindrances. High water, swamps, bridges gone, and other things to make his work difficult. But once in three weeks could he make his appointments. He reports success in Defiance and Williams Counties, especially in Brunnersberg, near Defiance. In DeKalb County he organized five classes, of which 2 were near Auburn, Indiana. Elkhart Circuit showed good success, especially around Bremen, Ind., and along the Yellow River. The district made progress in general, but the scarcity of competent workers to man the field was greatly deplored by the presiding elder. Schafer sent out a strong appeal to the East for vigorous young men to come and enter this promising and needy West.

1847

The Conference, which convened in Naperville, Ill., detached the part of Mt. Carmel Circuit, called afterward Vandalia Circuit, and added it to the Illinois District. Trometer was obliged to locate on account of illness. Fr. Wiethaupt, Henry Welty, Geo. Messner and Henry Eiterman were licensed as probationers. The appointments on the Indiana District were as follows: A. B. Schafer, P. E.; Whitewater, Chr. Glaus; Elkhart Circuit, G. G. Platz, Fr. Wiethaupt and H. Welty; Dubois Circuit, A. Nicolai; Mt. Carmel, Wm. Ficht; DeKalb Circuit, Phil. Bretsch; St. Mary's Circuit, Sam. Dickover.

On the whole, it was a prosperous year. Nicolai was successful on Dubois Circuit, especially around Huntingburg, Warrenton (now Tabor, Elberfeld), and at Rockport and Zoar. Schafer reported good meetings on the Elkhart Circuit, having organized two new classes, one at Peter Wiest's place, Marshall County, Ind., the other at Jacob Roth's, Kosciusko County. He also speaks of two new churches being built, one at Ott's, near Benton, Ind., and the other at Salem, Fulton County. In all, Elkhart Circuit had 13 organized classes at this time. Whitewater Circuit showed good progress and could boast of one new church building. Mt. Carmel Circuit was deprived of pastoral care the whole year, owing to severe illness of Brother Ficht, nevertheless the people continued faithful and completed the building of their new brick church. The other fields showed equal signs of progress and encouragement.

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1848

Bishop Joseph Long presided at the Conference, held in Emanuel Church, Cook County, Ill. At the session he began a Conference Library for Ministers, by donating ten German grammars, for the use of preachers who could not afford to purchase any of their own. He appealed to the ministers to add other books, whose use might increase the efficiency of the young men.

The Indiana Conference was divided into two parts, Wabash and St. Joseph Districts. The appointments were as follows: Wabash District, A. B. Schafer, P. E.; Whitewater Circuit, Geo. A. Blank; Dubois, A. Nicolai and H. Esh; Mt. Carmel, Chr. Glaus. St. Joseph District, Chr. Augenstein, P. E.; Elkhart Circuit, S. Dickover and B. Uphaus; St. Mary's, Fr. Wiethaup; DeKalb, H. Eiterman. Wm. Ficht had to locate on account of illness.

This was another prosperous year. Camp-meetings were held at Mt. Carmel, Marshall and Huntingburg, with good results. The newly built brick church at Mt. Carmel was dedicated December 2, 1848.

Regarding Maple Grove Camp-ground, Bishop J. Seybert reports as follows: "I attended a camp-meeting at Maple Grove, near Huntingburg, where our friends bought 40 acres of good timber land from the Government for the sum of \$50.00. They have built well-covered log-tents, and a preacher's stand and tent, right close to their church, so that the church can be used in case it rains. This property is consecrated to God by a people who, in their poverty, have made a place for the saving of souls. Where can the like be found among the rich converted Americans? No wonder that the windows of heaven were opened over us, and sinners were converted and believers greatly blessed."

1849

The Annual Conference was again held at Naperville, Ill., and many changes were made. J. G. Miller and Ph. Bretsch located on account of ill health, Chr. Augenstein resigned as presiding elder. The Conference had new additions in receiving J. P. Kramer of the East Pennsylvania Conference and Peter Goetz of the Ohio Conference. Jacob Keiper and C. A. Schnake were licensed as probationers. The northern part of Mt. Carmel Circuit was detached and called Marshall Circuit. St. Joseph District was again united to Wabash District on account of the insufficiency of men. The appointments were as follows:

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Wabash District, Presiding Elder, A. B. Schafer; Whitewater, W. H. Ragaz; Dubois, Chr. Glaus and J. Keiper; Mt. Carmel, S. Dickover; Marshall, A. Nicolai; Elkhart, G. G. Platz, Geo. Messner and B. Uphaus; St. Mary's, Peter Goetz; DeKalb, Fr. Wiethaup.

Prosperity again smiled upon the Wabash District this year also. A. B. Schafer writes: "In 1844, Wabash District consisted in Whitewater and Ft. Wayne Circuits and Mt. Carmel Mission. We had but one church edifice. Now there are five strong circuits, two missions, eleven church buildings, two more in building and another about to be constructed. One parsonage (likely at Ott's)." Besides this, domestic conditions were greatly improved, and even the roads were more easily traveled. Camp-meetings were held and crowned with success, many finding salvation and uniting with the Church. Churches were dedicated during the year at Canada Class, Union Township, Elkhart County, at Huntingburg, and one at Warrenton. While the latter was being dedicated on Christmas day, the power of God fell upon the whole congregation, and not a single sinner in the house was left without being brought to repentance.

1850

At this session, which again convened at Emanuel's Church, Cook County, Ill., the Conference celebrated the 50th anniversary of the Evangelical Association. It was a great jubilee. This Conference heartily approved the action of the Church in establishing a mission in Germany. Arrangements were made for the examination of junior preachers. This was a new departure. The western part of Whitewater Circuit was detached and called Hamilton Mission, the southern part of Elkhart Circuit was detached and named Miami Mission. The Wabash District was again divided into the Wabash and St. Joseph Districts. A. B. Schafer resigned as presiding elder and returned to the Ohio Conference.

The appointments were as follows: Wabash District, Presiding Elder, G. A. Blank; Whitewater, J. G. Esher; Dubois, Fr. Wiethaup and B. Uphaus; Mt. Carmel, S. A. Tobias; Marshall, J. H. Ragaz. St. Joseph District, Presiding Elder, Chr. Augenstein; Elkhart, J. J. Esher, J. F. Wolf; St. Mary's, P. Goetz, P. Burgener; Miami, Joseph Fisher.

Six hundred and fifty accessions crowned the labors of this most fruitful year, and the brethren were greatly encouraged to do exploits for God and the Church.

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1851

This was destined to be the last year that the Indiana District would continue to be a part of the Illinois Conference. The General Conference, which convened in October, ordered the detachment of the Indiana District and the formation of the new Conference, to be called "THE INDIANA CONFERENCE." S. Dickover and G. A. Blank were the chosen delegates to this General Conference.

The entire year was a prosperous one along all lines. The blessing of God rested upon the Conference as a whole, and especially upon the Indiana section.

The appointments were as follows: Wabash District, G. A. Blank, P. E.; Whitewater Circuit, J. Keiper; Dubois Circuit, Fr. Weithaup, Fr. Schuerman; Mt. Carmel-Marshall, Geo. Messner, J. F. Wolf; Hamilton Mission, A. Nicolai. St. Joseph District, S. Dickover, P. E.; Elkhart Circuit, J. H. Ragaz, Jos. Fisher; St. Mary, B. Uphaus, Peter Burgener; Miami, P. Goetz, Hauert.

Organization of the Indiana Conference and Territorial Extent

In keeping with the action of the General Conference, held October, 1851, the Indiana Conference was organized at the regular session of the Illinois Conference, held in Naperville, Ill., June 16, 1852. Bishop Seybert was the chairman, and J. J. Esher the secretary. (As the Indiana Conference did not hold any separate session when it organized, the session always comes at the close of the Conference year.) The following brethren united with this Conference and became its charter members: Samuel Dickover, Christian Glaus, A. Nicolai, Fred Wiethaup, Bernard Uphaus, Joseph Fisher, Peter Burgener, Peter Goetz, Fred Schuerman, Jacob Keiper, M. W. Steffey, Gerh. Franzen, Bernard Ruh. Out of this number but three survived to celebrate the 50th anniversary of the Indiana Conference. These were: M. W. Steffey, J. Keiper and Bern. Ruh.

There were thirteen preachers, 1,285 members and 16 church buildings as a beginning of this Conference, which grew until now, 1915, there are 135 preachers, 14,228 members, 160 church buildings, 65 parsonages.

The Conference extended over a vast territory. Beginning at Williams County, Ohio, it continued south through Defiance, Paulding, Van Wert and Mercer Counties, thence a little southwest into Wayne County, Ind., and west through Henry, Hancock, Marion, Hamilton, Madison and Tipton Counties, south again, leaping over many counties, into Dubois, Spencer, Warrick, Gibson and Vanderburg Counties, then west once more into White County, Ill., and up through Edwards, Wabash, Richland, Lawrence, and Clark Counties, east into Vigo and Clay County, Ind., then north-east into the counties along both sides of the upper Wabash River, and into the northern and eastern counties in Indiana, extending into Southern Michigan. This great field challenged the "Brave Thirteen" to noble battle. With faith and courage they went forth in the name of their Lord and Master to possess the field and make it subject to the Kingdom. Little attention was paid to English-speaking people, which surely was a mistake, but with holy abandon they went to seek the lost sheep of the "Fatherland," especially as they were found in the rural districts. The cities were considered impregnable, and the seat of all corruption and beyond cure, and generally "passed by on the other side."

INDIANA CONFERENCE

This territory was divided into two presiding elder districts, called St. Joseph and Wabash. The following were the fields and the various appointments:

ST. MARY'S CIRCUIT

Consisted of the following classes: Fuhrman, 7 miles north-west, and Salem, 2 miles east of Decatur; Furthmiller, 9 miles east; Five Points, 9 miles south-west; Reserve, Bethlehem, 12 miles south of Ft. Wayne; Gottschalk (Salem) and Vera Cruz, in Wells County, and Haley (Zion), Jay County, Stuber County, O.; Hellwarth's and Smith's (Hope), near Celina; Settlers, near Willshire, Mercer County; St. Peters and Mohrs (Grand Victory), Van Wert County, and St. Paul, Paulding County, Ohio.

ELKHART CIRCUIT

Composed of Ott's or Salem, Ebenezer, Benton, Waterford, Middleport (Dunlaps), Schwartz's, Loose's, Smith's, Harrison Center, Canada, Union Township, Elkhart County, Berrien and other points in Michigan, Mishawaka, Coalbush, in St. Joseph County, Barren (now Bremen), Hepton and Heim's in Marshall County, Oster's, near Milford, North Webster, near Larville, Strickler's, near Warsaw, in Kosciusko County.

WHITEWATER CIRCUIT

Comprised of New Lisbon, Cambridge, Zion Church, East Germantown, Pennville, Jacksonburg, Winchester, and probably others.

DEKALB MISSION

Was made up of Stroh's and Husselman's, between Waterloo and Auburn; Diehl's, four miles south of Butler, Schutt's and Kramer's, south of Edgerton, Brunnersburg, near Defiance, Dickman's and Kuhn's, north of Brunnersburg, Miller's, north-west of Avilla, Schlichtenmeyer's, near Kendallville, west, Dutch St. (Wolcottville), Eshelman's (Wright's Corner), Lima and Van Buren, now of the Michigan Conference.

MARSHALL CIRCUIT

Consisted in Marshall, Mill Creek, Big Creek, in Clarke Co.; Dundor's, Tohill's, Ell's, Freudenberger's and Lieberer's appointments, in Lawrence Co., Vandalia and surroundings, in Illinois.

ORGANIZATION OF THE INDIANA CONFERENCE: 1852

DUBOIS CIRCUIT

Embraced Huntingburg, Maple Grove, Warrentown (Tabor), Elberfeld, Kohlmeier, near Sommerville, a class in a Methodist Episcopal Church, in Paris, Posey Co., Boonville, Evansville, Rockport, Zoar, Miller's, near Rockport, Ind.

MT. CARMEL CIRCUIT

Embodied Mt. Carmel, Grand Prairie, near Olney, West Salem, Lancaster, Timberville, Bonpus and Carmi.

MIAMI CIRCUIT IN OHIO

Embracing Mississinawa, Lightsville, Troy, Vandalia. Phillipsburg, Seibles, New Hope, Eaton, Ware's Chapel, and Dayton Mission, were ceded to the Ohio Conference in 1852, but were incorporated in the Indiana Conference in 1856.

HAMILTON MISSION

Embodied Indian Creek, Stony Creek, Clarksville, Dicks, Cicero, Pendleton and Whitewater appointments.

MIAMI MISSION (FULTON CIRCUIT)

Embraced Barnheisel, New Ark, Condo's, Walter's, Sharpie's, around Bunker Hill; Silver Lake, in Kosciusko Co., Meyer's, Leininger's, Stetzel's, in Huntington Co.; Young's and Laketon, in Wabash Co.; Salem and Zwingen's, Leidersford, Lake Bruce, South Germany, in Fulton Co.; Zechiel's, Twin Lakes, Maxinkukee, Flora, in Marshall Co.; two appointments south-west of Logansport, and others.

INDIANA CONFERENCE

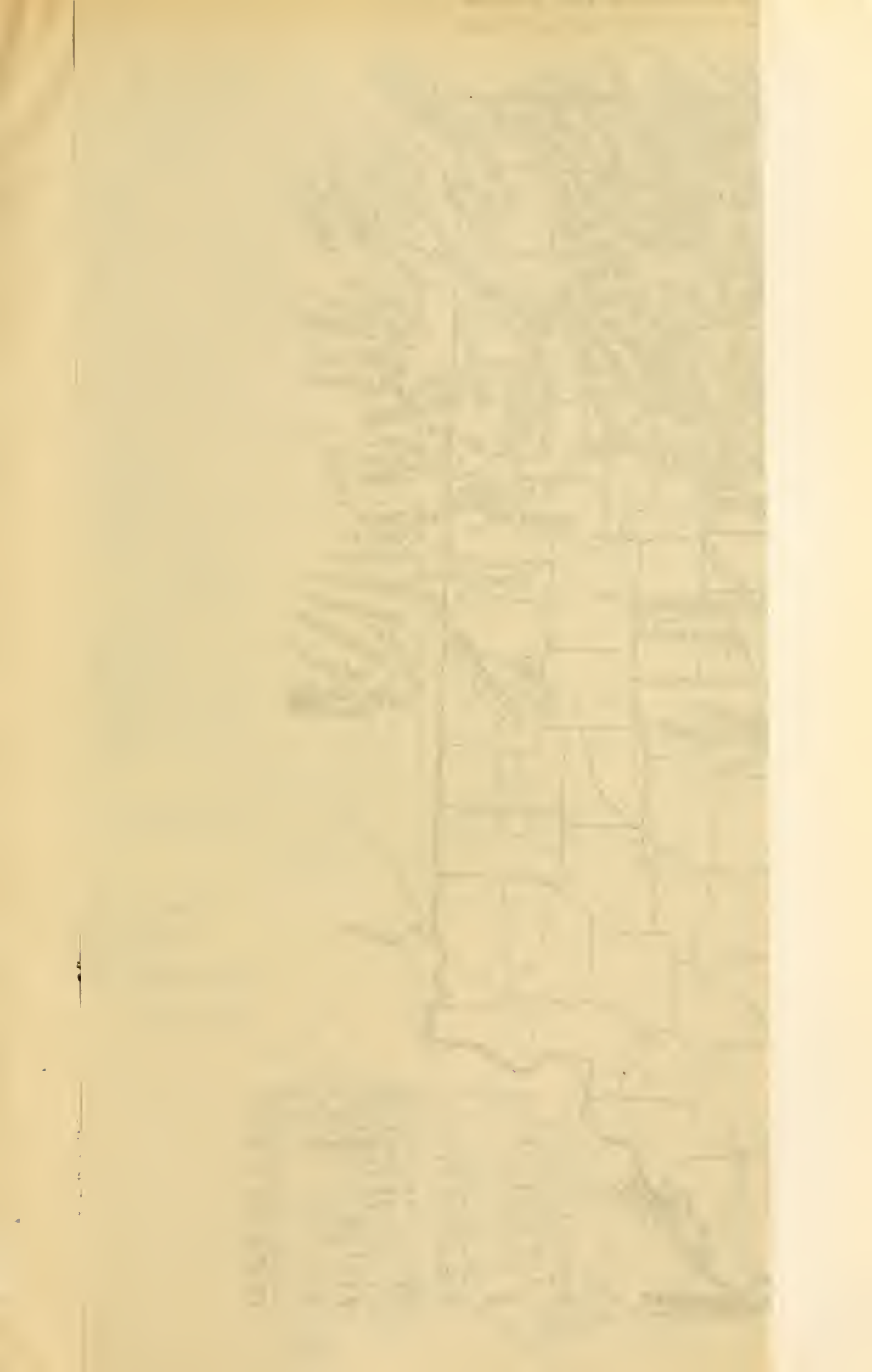


St. Joseph Dist.

Wabash Dist.

ORIGINAL INDIANA CONFERENCE
1852.

1. S. DICKOVER	7. CHR. GLAUS.
2. A. NICOLAI.	8. PETER GOETZ.
3. JOSEPH FISHER.	9. M. W. STEFFEY.
4. GERHART FRANZEN.	10. PETER BURGNER.
5. B. RUH.	11. F. WIETHAUP.
6. J. KEIPER.	12. BERNHARD UPHAUS.
13. F. SCHUERMAN.	



Figures show year when preaching began in the named places by ministers of the Evangelical Association

Figures show year when preaching began in the named places by ministers of the Evangelical Association

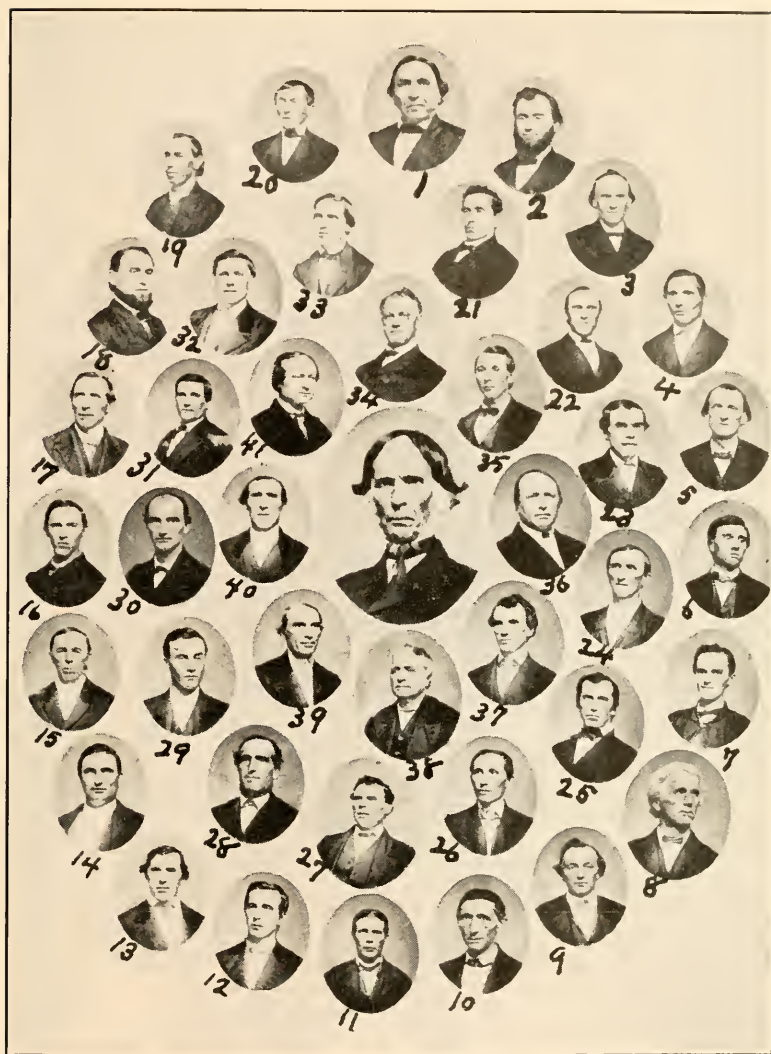
Marshall 44
G. Turner



PRESIDING ELDERS From 1852-1902

S. Dickover	4 yrs	E. L. Kiplinger	12 yrs
C. Olaua	2 yrs	C. C. Baumgartner	8 yrs
O.O. Platz	11 yrs	D. S. Oakes	10 yrs
A. B. Schuler	3 yrs	J. Serger	3 yrs
Ph. Breich	2 yrs	A. Gest	4 yrs
Jos. Fisher	8 yrs	H. Allen	4 yrs
M. W. Steffley	16 yrs	D. E. Martin	8 yrs
M. Hobbs	4 yrs	C. F. Hanson	9 yrs
M. Mayer	7 yrs	J. M. Haug	4 yrs
M. Krueger	18 yrs	J. H. Evans	4 yrs
J. Fox	5 yrs	Geo. Borden	4 yrs
H. L. Fisher	2 yrs	H. B. Baumgartner	3 yrs

BRIEF HISTORY OF THE CONFERENCE OF 1865



Compliments of Indiana Engraving Co.

MEMBERS OF THE INDIANA CONFERENCE, 1865

- | | | |
|-----------------------|---------------------|------------------------|
| 1. Absalom B. Schafer | 15. Peter Wiest | 29. David S. Oakes |
| 2. Eli L. Kiplinger | 16. Salem S. Albert | 30. Edw. Evans |
| 3. John M. Gomer | 17. Geo. A. Hertel | 31. Peter Roth |
| 4. Bt. Hoffman | 18. Sam. Kiplinger | 32. Mich. Krueger |
| 5. Fr. Wiethaup | 19. Carl Schamo | 33. Geo. Schmoll |
| 6. John Beck | 20. Melchior Mayer | 34. Jos. Fisher |
| 7. John Berger | 21. John Fox | 35. John Hoffman |
| 8. Geo. Kloepfer | 22. John Kaufman | 36. John M. Krommiller |
| 9. Aug. Scholz | 23. Chr. Glaus | 37. Math. Hoehn |
| 10. Dan'l Bartholomew | 24. Geo. G. Platz | 38. John Kastetter |
| 11. Chr. Heim | 25. Henry L. Fisher | 39. Mich. W. Steffey |
| 12. And. Parker | 26. Mich. Klaiher | 40. Chr. Wessling |
| 13. Geo. Zimmer | 27. Wm. Wesseler | 41. Bernh. Uphaus |
| 14. Adam Hartzler | 28. Phil. Porr | 42. Bishop Jos. Long |

INDIANA CONFERENCE

BRIEF HISTORY OF THE CONFERENCE OF 1865

At the session of the Annual Conference, held in South Bend, Ind., September, 1865, just fifty years ago, the above photograph was taken. Forty-two sturdy and faithful pioneer workers, who did much toward bringing the Conference to its present standing, are here represented. E. L. Kiplinger, John Beck, Geo. Zimmer, John Fuchs, John Kaufman, Edward Evans, M. Krueger, John Hoffman and Math. Hoehn are still with us, but not in the active ranks.

Of these the following held the office of presiding elder in the Indiana Conference: A. B. Schafer, 3 years; E. L. Kiplinger, 12 years; John Berger, $3\frac{1}{4}$ years; Mel. Mayer, 8 years; John Fuchs, 5 years; Chr. Glaus, 3 years; G. G. Platz, 12 years; H. L. Fisher, 2 years; D. S. Oakes, 22 years; M. Krueger, 12 years; Jos. Fisher, 8 years; M. Hoehn, 4 years; M. W. Steffey, 16 years. This office was held in the South Indiana Conference by John Fuchs, 8 years; H. L. Fisher, 5 years (died in office); John Kaufman, 12 years, and J. M. Gomer, in Texas Conference for 11 years.

Of these F. Wiethaup, Chr. Glaus, Jos. Fisher and M. W. Steffey were the only charter members of the Conference who were still in active service.

The following served as secretaries of Conference: A. B. Schafer, 1 year; M. Hoehn, 8 years; G. G. Platz, 1 year; M. Mayer, 5 years; M. Klaiber, 1 year; John Berger, 3 years; D. S. Oakes, 5 years.

The following represented the Indiana Conference and others as delegates to General Conference: M. W. Steffey, 9 times; D. S. Oakes, 6 times; G. G. Platz, M. Krueger, E. L. Kiplinger, John Fuchs, each 4 times; A. B. Schafer, Jos. Fisher, John Kaufman, M. Mayer, each 3 times; M. Hoehn, H. L. Fisher, each 2 times.

These three served as Conference treasurers: G. G. Platz, 1862-3; M. Hoehn, 1864-73, and J. M. Gomer, 1874-79.

Missionary Operations and Expansion in the Conference

True to the spirit of the Evangelical Association, the Indiana Conference has been missionary from the very beginning. In the operation of missionary interests in her Conference bounds she has in the last 38 years alone spent some \$196,000.00. She has striven to not only keep pace with the needs of the time, and to enter every open door, but has had to do the same in the face of changing conditions. So long as the work was carried on in the German language, it was not so difficult, for the field was largely our own, and keen church competition was unknown. However, since the Conference has largely become English, and the new work generally begun in the larger cities, extension has not been so rapid and made only at great cost.

Sometimes zeal ran away with better judgment, enterprises hastily entered into, only to be abandoned after much money had been spent. Sometimes patience was absent and fields were abandoned prematurely. In particular is this true in the larger cities. At times the effort put forth was in such a half-hearted way that nothing permanent or large could be accomplished, especially have our mission churches in the cities been greatly hindered by small, inadequate and cheaply constructed church buildings. Yet we are profoundly thankful to God for the advance that has been made, and trust that we may profit by the errors of the past. Not a few of the so-called "everlasting missions" are such on account of improper location, and inadequate and unattractive church buildings, and we greatly rejoice that these matters are being taken into account in the locating of new missions.

The Indiana Conference Missionary Society, which is auxiliary to the Parent Missionary Society, has been a great factor in promoting the missionary interests of the Conference, especially in securing the funds needed for the proper prosecution of the work. The society has been earnestly advocating the adoption of the Duplex Envelope System, which provides for the weekly method of giving toward benevolences and missions, and are rejoiced that the leading churches in the Conference have adopted the plan. Also great stress has been laid upon the early payment of missionary money into the missionary treasury, so that the missionaries can be paid their needed salaries.

The following items of interest occurred during the years: At the close of the Civil War the Conference decided to support

INDIANA CONFERENCE

a mission among the "Freed Negroes," as soon as the Board of Missions saw fit to establish such a mission, but the Board never saw fit! In 1866 Jacob Henn visited this Conference as representative of the Central Pennsylvania Conference, soliciting funds for the building of a church and launching a mission in Washington, D. C. He was received with open arms and allowed to collect throughout the Conference for said project. After a few years the field was abandoned and the mission came to naught. In '75 the missionary visions were numerous and almost as futile as numerous. St. Louis, Mound City, Cairo, Richmond and Logansport were among those that sprang up like mushrooms over night, and, alas! melted away almost as fast, save one, and this one has been a mission for over forty years. In one year alone \$2,438 was appropriated to these four fruitless missions, not to mention the drain they were upon the treasury for years. It has been the conviction of many that St. Louis should have been continued as a mission. Cincinnati, West Louisville, Laporte, West Indianapolis, Cumberland, Cleveland and Chattanooga, Tennessee, were other missions in the same category. The church in North-east Indianapolis was wrecked by a tornado and sold to negroes and the field abandoned. West Louisville Mission was given up in despair. Laporte and Vandalia churches were sold and the proceeds applied to the Conference debt. Cincinnati Mission seemed unpromising, and being greatly involved financially, was ordered sold. Muncie Church was sold also, and the field abandoned.

In 1910 a very important standing committee was appointed, known as the "Committee on Location and Erection of Churches." This committee, consisting of the presiding bishop, the presiding elders and the pastor and trustees where the church is to be built, has for its aim the proper locating of missions and erecting of churches. Premature and unwise locations are thus avoided and many errors guarded against.

That there have been many fruitful and promising missions launched, is a fact that causes us much joy, and especially do we feel elated over the missions established in recent years, and that some of the "everlasting ones" are getting new buildings and becoming stations. For a complete list of these missions, see "Missions, Stations and Circuits," found elsewhere in this volume.

The Conference has, likewise, taken very active part in the work of foreign missions; especially have our young people done a splendid work in supporting a missionary of their own. We are highly gratified that Indianapolis First Church supports two missionaries on the foreign field, and trust that the time will soon

MISSIONARY OPERATIONS AND EXPANSION

come when more of our individual churches will have a "living link."

In 1913 the constitution of the Conference Missionary Society was so revised as to meet the needs of the present. It was drawn up by Presiding Elder S. H. Baumgartner, and, with slight alterations, adopted as follows:

REVISED CONSTITUTION OF THE INDIANA CONFERENCE MISSIONARY SOCIETY

Article 1—This society shall be called the Indiana Conference Missionary Society, auxiliary to the Missionary Society of the Evangelical Association.

Article 2—The purpose of this society is to devise ways and secure funds for the successful prosecution of her work within the bounds of the Indiana Conference, under the direction of the General Board of Missions.

Article 3—Each member of this society shall pay annually a specified amount for the support of the society.

Article 4—The management of the business of the society shall be in the hands of its officers, who shall consist of a president, vice-president, secretary and treasurer, who shall be elected annually by a majority vote.

Article 5—All "preachers-in-charge" of the Indiana Conference shall be the authorized agents of the society to form auxiliaries and solicit contributions from all church-members of their charge, making an earnest effort to exceed the minimum sum apportioned by the Conference to the field. Any minister failing to do his duty in this matter shall be reported to the society by the secretary.

Article 6—The members of this society shall meet on Wednesday, 9 a. m., previous to the opening of the Conference sessions, at the place where Conference sessions are held, for the transaction of the business of the society, and make arrangements for the annual missionary meeting, which shall be held during the Conference session.

Article 7—This society, through its secretary, shall send to the corresponding secretary of the General Missionary Society an annual report of the transaction of business. Also a report of the treasurer shall be forwarded to the missionary treasurer.

Article 8—The president shall preside at all of the meetings, and in his absence the vice-president. In the absence of both, the society shall elect one of its members as chairman *pro tem*. It is

INDIANA CONFERENCE

the duty of the president to preach a missionary sermon at the annual meeting, or appoint some minister thereto.

Article 9—This society has power to adopt such by-laws as may be necessary for the management of her business and the successful prosecution of all her interests to the consummation of the object of its existence. However, they shall not conflict with the constitution of the Missionary Society of the Evangelical Association.

Article 10—This constitution can be changed or amended only by a two-thirds majority vote.

Article 11—The sum of \$15.00 paid at one time entitles the donor to a life membership in this society.

Article 12—That a missionary auxiliary shall be formed by the pastor in the first quarter of each Conference year, in any society where \$5.00 is subscribed, and monthly missionary meetings shall be held by the president of the auxiliary, or some one appointed by him, and voluntary offerings shall be taken, and payments be made on subscriptions given.

Article 13—That all Sunday-schools of the Conference shall contribute annually five (5) cents per member or more (members of the Home and Cradle Roll Departments, not to be included), for the support of such mission, on their respective presiding elder district, as designated annually by the Conference Sunday-school Board, and approved by the Annual Conference.

And that each Sunday-school that contributes five (5) cents per member shall be designated as a Star Sunday-school. All moneys as raised shall be applied to the district to which the schools belong, but shall be paid to the secretary and treasurer of the society for record, and be distributed as directed by the Conference Sunday-school Board.

Article 14—The delegate to the Board of Missions shall be elected by ballot. He shall give a report of such work of the General Board of Missions that vitally pertains to the Indiana Conference missionary work.

Article 15—Each missionary shall annually present a written report of the state of his mission to the Committee on State of Missions at the annual business meeting, and the committee report the whole to the Conference. This committee shall annually be appointed by the president of the society.

BY-LAWS

1—Subscriptions given by lay-members, at the annual missionary meeting, shall be credited to their respective fields as ex-

MISSIONARY OPERATIONS AND EXPANSION

tras, and shall not be included in the apportionment to the field, excepting to such societies as entertain the Conference.

2—All local auxiliary subscriptions given shall be paid, if possible, on or before July 1st, October 1st, January 1st, and March 25th, to the local missionary secretary, who shall remit the money on hand, on above dates, to the pastor, who shall promptly forward the same to the Conference missionary secretary. The missionary secretary shall order paid, on request, within ten days after the above dates, an equal per cent to the missionaries on their appropriations of the moneys on hand, unless missionaries voluntarily waive this right in preference to others.

3—All money received for the Missionary Society of the Indiana Conference, from Sunday-schools, Woman's Missionary Societies, and all individual gifts, bequests and annuities, shall be reported to the annual meeting, and shall not be counted as a part of the apportionment to the field, but as extras from the field.

4—The presiding elders shall notify the pastors of the fields, before the first quarterly meeting, of the amount of the apportionment to their fields. On the second round they shall inquire of the pastors if the auxiliaries have been renewed, and subscriptions taken for the support of missions, and at the Quarterly Conference the president shall ask how many monthly missionary meetings were held during the quarter, and what is the condition of the society.

At the session of 1914, a forward step was taken that put the society on a better business basis. Especially is this true in regard to the apportionment, which from now on is to be in excess of the appropriations. Formerly the apportionment was considerably less than the appropriations, and the success of the missionary treasury depended upon large surpluses, which sometimes failed to appear. The resolution, as adopted, reads as follows:

Whereas, The time seems to have come for adopting a different method to secure funds necessary for our Conference missionary work, therefore

Resolved, That we abandon the method of public solicitation from the laity, where Conference sessions are held for this purpose and, instead authorize the Committee on Appropriations and Apportionment to raise the apportionment to the fields sufficiently to balance the amount that was usually raised on Sunday afternoons, and that this go into effect at once, that the subscriptions made by the ministers at the missionary meeting be credited on the apportionment of each charge.

INDIANA CONFERENCE

Missions, Stations and Circuits Established Since 1852

- 1852—Evansville as a mission.
- 1853—Olney as a mission.
- 1854—South Bend and Newville (Linn Grove) as missions.
- 1855—Indianapolis and Berrien (Mich.) as missions.
- 1856—Dayton, 1st, made a station. The entire of the Miami Circuit in Ohio was ceded back to the Indiana Conference. Clay County Mission detached from Marshall Circuit. Western part of Dubois Circuit was made into Warrenton Circuit, now Elberfeld.
- 1858—Marshall Circuit was divided into Marshall and Vandalia Missions. Cicero Mission was formed out of western part of Whitewater Circuit. Waupecong Mission formed from appointments of the Fulton Circuit south of the Wabash River.
- 1859—Defiance Mission was formed from classes east of the St. Joseph River, belonging to DeKalb Circuit. Huntington Circuit was formed out of the western part of St. Mary Circuit. Miami Circuit was divided into Montgomery Mission and Greenville Circuit. Olney Mission was made a circuit. South Bend City and Kerstettler's class were made a mission.
- 1860—Dubois Circuit was divided into Rockport Mission and Huntingburg Circuit.
- 1861—Due to Civil War financial crisis, a number of missions were served with circuits. The eastern part of Berrien Circuit was made into Bainbridge Mission. Ionia Mission was formed from the northern part of Calhoun Mission.
- 1862—Cicero Mission was made into a circuit. Lafayette, Covington and Danville, Ill., were made a mission. Bainbridge was reincorporated with Berrien.
- 1863—Rockport Mission was reformed. Mississinawa and Van Wert Missions were made. South Bend City was again made a mission.
- 1864—Louisville, Ky., Richmond and Medaryville vicinity were constituted as missions. Montgomery Mission was made a circuit. Lima Circuit was formed out of Van Buren, Lake Pleasant and Brookville classes. Michigan Conference was organized with Berrien, St. Joseph, Lima Circuits and

NEW MISSIONS, STATIONS AND CIRCUITS

Kalamazoo and Ionia Missions from the Indiana Conference.

- 1865—St. Joseph District was named Elkhart District. Van Wert Mission was made a circuit. St. Louis was taken up as a mission on paper only!
- 1866—Indianapolis, 1st, was made a station. Pulaski Circuit and N. Liberty Mission were formed.
- 1867—South Bend Mission was changed to a station. Carmi and Defiance Missions became circuits. Ft. Wayne and Elkhart cities were taken up as new mission appointments. Cumberland Mission was formed. N. Liberty Mission was discontinued. Conference was redistricted into four districts.
- 1868—Mt. Carmel was made a station. West Salem Circuit was formed from Mt. Carmel Circuit. Marshall Mission was made a circuit. Wabash Mission near Lafayette was divided into Danville and Spring Grove Missions. Twin Lake Circuit was formed from the Fulton Circuit north of the Tippecanoe River. Medaryville Mission was formed (San Pierre). Huntington Mission was made a circuit.
- 1869—Huntingburg Circuit was made a station. A new mission was to be located in south-east Dayton, but failed to materialize.
- 1870—Danville Mission was discontinued. Celina Mission was formed from the southern points of Van Wert Circuit.
- 1871—A new mission was established in the north-east end of Indianapolis, but was discontinued after the church edifice had been damaged by a tornado. Richmond Mission was made a part of Montgomery Circuit. Sulphur Spring appointment was added to Indianapolis Mission. Van Wert city and vicinity became a mission. Waupecong Mission became a circuit.
- 1872—Olney and Louisville Missions were made stations. West Louisville Mission was located. Wabash Mission was formed. Medaryville Mission became a circuit. New Paris and Silver Lake Circuits were formed.
- 1873—Brazil Mission was formed from classes east of State line from the Marshall Circuit. Waterloo and Kendallville Circuits were formed from DeKalb Circuit. Richmond and Winchester Missions were formed. South Bend Mission was discontinued and incorporated with the station.
- 1874—St. Louis was again to be taken up as a mission! Mound City and Cairo Mission was established in southern Illinois. Decatur Mission was formed. Elkhart Mission with the

INDIANA CONFERENCE

Schwartz class was made a station, and the Conference loan of \$448.00 was donated. Mishawaka and Coal Bush were made a mission. Elkhart English and Loose class became Watchtower Mission. Logansport Mission was formed.

- 1875—Mound City and Cairo Missions were made Jonesboro Mission. Murphysboro was taken up as a new mission. Lake Creek in Williams Co., Ill., was taken up as a new mission. Celina Mission became a circuit. Conference was redistricted into five. Conference asked the formation of the South Indiana Conference.
- 1876—South Indiana Conference formed from the appointments along the lower Wabash River valley, together with those in southern Indiana and Illinois, Cincinnati and northern Kentucky. Laporte, Ind., was taken up as new mission, but soon discontinued.
- 1877—Some changes in boundary were made.
- 1878—Decatur Mission was reincorporated with St. Mary.
- 1879—North Webster Mission was formed.
- 1880—Winchester and Emmettsville classes formed a new mission. N. Liberty Mission was formed. Spring Grove Mission was discontinued. Richmond was added to E. Germantown.
- 1881—Rochester and Royal Center Missions were formed.
- 1882—Logansport and Royal Center Missions were made Logansport Mission. Berne was added to Decatur Mission.
- 1883—Medaryville Circuit with Laporte Mission was reformed into Medaryville and Laporte Mission.
- 1884—Tippecanoe Circuit was formed.
- 1885—Wanatah Mission was reformed. Rochester Circuit was made. Hicksville and Portland were taken up as new missions. A mission was to be located in western Indianapolis, which failed to appear.
- 1886—West Point Mission was formed. Some boundaries were changed.
- 1887—Kendallville Circuit was divided into Wolcottville Circuit and Kendallville Mission.
- 1888—Cleveland, Tenn., and a class in Georgia became a mission field. This field had to be abandoned, because our people who had settled there removed to the North, and there was no nucleus with which to work.
- 1890—A few changes in boundaries were made.
- 1891—Wanatah and Medaryville were made Medaryville Circuit. Nappanee Mission was formed. Rochester and Elkhart Mis-

NEW MISSIONS, STATIONS AND CIRCUITS

sions were made stations. Slight changes in boundaries were made.

- 1892—Nappanee City was to be a separate mission.
- 1893—The South Indiana Conference was reincorporated with the Indiana Conference. Owensboro and Rockport were consolidated and named Owensboro Mission. Grayville and Enterprise were made into Grayville Mission. Indianapolis, 2nd Church, was located as a mission. Elkhart, Division St., Station, was made a mission. Mizpah, South Bend, was established as a mission. Berne was made a mission. St. Mary's Circuit was dismembered and its classes added to other fields. Louisville District was made to embrace the former South Indiana Conference, except Brazil, which was added to the Indianapolis District.
- 1894—Elkhart South Side and Cumberland Missions were formed.
- 1896—Van Wert Mission was made a circuit. Cumberland Mission discontinued. West Salem and Lancaster were made into West Salem Circuit.
- 1897—Conference was made into four districts. Old missions were consolidated and Owensboro discontinued.
- 1898—Lake Bruce and Defiance Missions were changed to circuits. Peru and New Harmony were taken up as new missions. Olney was made a station.
- 1899—Old circuits and missions were reformed.
- 1900—Paulding Mission was formed. Twin Lakes named Culver Circuit.
- 1901—Some boundaries changed. Medaryville was named San Pierre. Elkhart South Side and New Harmony were discontinued as missions. Beulah Chapel in South Bend was added to N. Liberty.
- 1902—Bremen, Ft. Wayne Bethel and Urbana were made stations. Young People's Alliance mission at Kokomo was launched.
- 1903—Syracuse was made a mission. N. Liberty was changed to West South Bend Mission. Yellow River Mission to Bremen Mission. Mt. Carmel was made a station.
- 1904—Grand Victory, Union Center and St. Paul were made into Cavett (now Scott) Mission. Vera Cruz was renamed Linn Grove. Elkhart South Side and South Bend Beulah were made a mission.
- 1905—Cavett Mission was named Scott. Ridgeville with Emmettsville was made Emmettsville Mission.

INDIANA CONFERENCE

- 1906—Bethel in Elkhart was organized and with Salem of Mishawaka Circuit was constituted a mission, called Bethel. Dayton Wayne Avenue and Berne were made stations.
- 1907—Olney Mission and West Salem Circuit were made stations. Hicksville was discontinued as a separate mission.
- 1908—Spikerville, now Wabash Circuit, was newly formed. Boundaries were changed. Second Young People's Alliance mission was taken up in Ft. Wayne and named Crescent Ave.
- 1909—Gary was to be taken up, but proved to be inexpedient. Calvary and Salem of Defiance Circuit were made to form Defiance Circuit, and the remaining classes, Defiance Mission. Ohio City Circuit was formed.
- 1910—Lakeville and Chattanooga Missions were formed. Lydick was added to Beulah South Bend. St. Peter's was made a station. Mt. Carmel was again made a station. Ft. Recovery was named Portland Circuit.
- 1911—South Kokomo Mission was formed. A new mission was located in Celina City. Kendallville became a station. Avilla and Garret a mission.
- 1912—Paradise and Trout Creek classes were transferred from the Michigan Conference and added to Bethel Elkhart. Noblesville City was discontinued.
- 1913—Culver society was made a station. Hopewell, a Presbyterian society, was added, to be served with Avilla. Bippus and Ridgeville Missions were formed into circuits. Camp Creek and Altamont were consolidated. Brazil City was made a mission. Evansville Mission was made a station.
- 1914—Markle was made a station. Zion, near Markle, a separate field. A new mission was launched in Evansville City.
- 1915—Rochester Circuit was formed from Jerusalem, Zion, Grand View and Pleasant Valley from Culver Circuit. Hicksville and Defiance Mission were made into Hicksville and Defiance Circuit. Trinity from Wolcottville was attached to Waterloo and called Waterloo Mission. Berne Circuit was formed from Vera Cruz appointment of Linn Grove, Salem from Decatur and the Chattanooga Circuit. Cambridge City was taken up as a mission.

The Conference Church Debt

N. B.—This debt has no reference to the current debt made by the purchase of Oakwood Park and its improvements.

Like a mill-stone hanged about the neck, the enormous church debt hung about the neck of the Conference. Progress was an impossibility so long as the weight remained, and retrogression seemed inevitable. Already in the year 1874, every traveling preacher was assessed \$5.00 to meet the accruing interest on the debt, which was growing at an enormous rate.

The debt was created in the following manner:—When new missions were launched, demanding church and parsonage buildings, the Conference got beneath the project, borrowed the money and advanced it for the mission in question. If the project failed, as many of them did, the burden rested upon the Conference. Louisville Zion project and that of Cincinnati will furnish concrete illustrations, the one case, Louisville Zion, where the investment proved a success, and the other, that of Cincinnati, which proved a dismal failure.

Louisville Zion Church Project.—A committee, consisting of Melchior Mayer, Jos. Fisher and John Fuchs, was appointed in 1866 to look after the work in Louisville, in view of permanently locating a mission there and securing a church property. The committee reported that the prospects were exceedingly good, that a membership of 40 was already in hand, and the indications for future growth flattering. There was a church building, located on Walnut St., just east of Campbell, in which they had been holding services, which was for sale, and the committee recommended that the Conference borrow the money and purchase the same. Furthermore, the committee recommended, that since the property could be purchased much cheaper by paying cash for it, that the same be done, and as much money be raised on the field during the year as possible. The report was adopted, and the committee continued with instructions to purchase the same. The committee met at Louisville in October, 1866, with the intention of purchasing the property; however, Mr. F. Schmidt now refused to sell it at the price offered, \$5,000, claiming that he had received an offer of \$6,000. A careful search of the city was made for another building which might be bought, rented or merely used as a place of worship. Failing in this, it was considered advisable to purchase said church from Mr. Schmidt. It was finally secured for the sum

INDIANA CONFERENCE

of \$5,500, including a parsonage on the same lot. Some necessary improvements were made, and all financed by the Conference.

The movement was a success from the very beginning, and had all the undertakings of the Conference in this line panned out as this one, there never would have been any Conference debt to hinder and harass. But, alas! too often, where intentions and even indications were as good as those in Louisville, they ended in dismal failure, and if the Conference had not ceased this method of procedure, bankruptcy would have been the logical result.

At *Cincinnati*, in 1868, there was an indebtedness of \$3,128 resting upon the mission church, and Conference ordered the amount to be borrowed for one year, at reasonable interest, only to experience that year after year the indebtedness increased. A special committee was appointed to look after the finances of this church, and also to determine the feasibility of relocating. In 1871, twenty-nine preachers obligated themselves to pay \$50 each toward the indebtedness of the Cincinnati church, but as the years to follow only saw the debt increase, the project was abandoned, and the property sold, and the Conference was wiser, but not richer, by the transaction. The church in Muncie was sold for the same purpose.

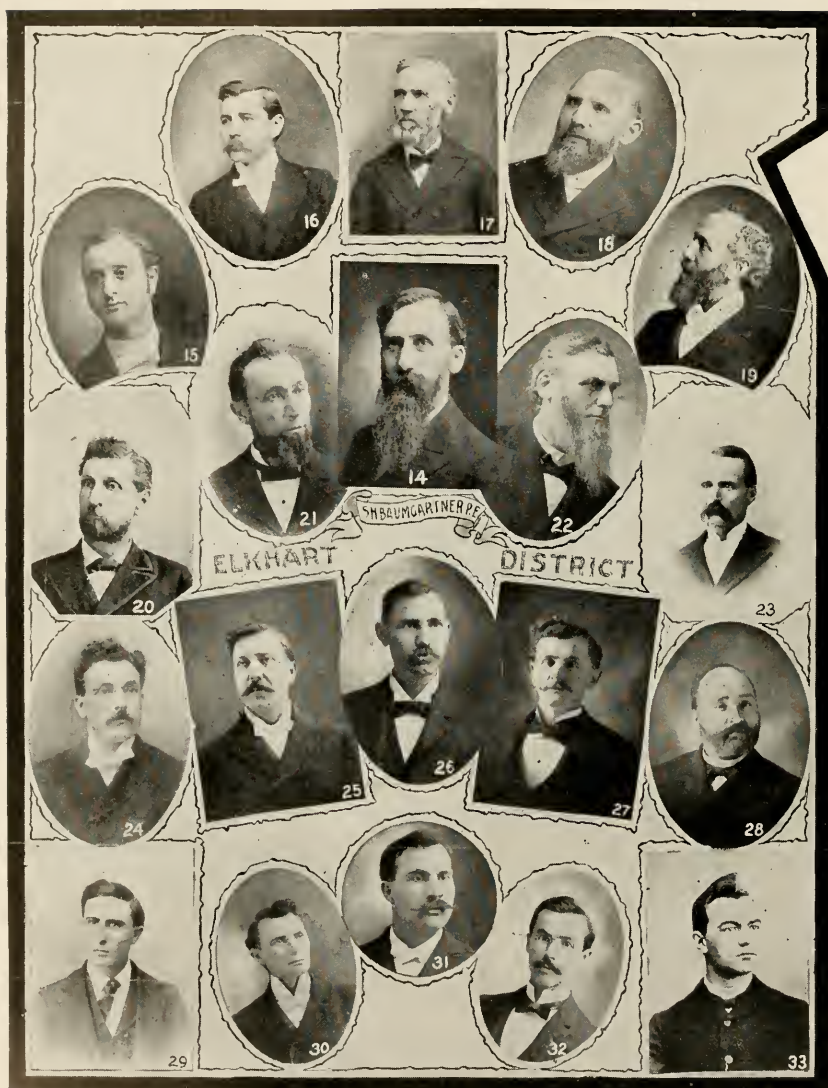
In 1876, the Conference indebtedness reached the enormous sum of \$6,000. In '78, it was \$9,000, and each minister was assessed \$15 to meet the heavy interest. For a number of years the preachers had been paying \$5 and \$10 apiece for this purpose.

It was painfully evident that if Conference is ever to do any aggressive work, she must rid herself of this burden, and forestall any such experience in the future. Consequently, in 1880, J. K. Troyer was elected to collect funds in the Conference toward liquidating the debt. The effort was only a partial success. In '86, the Laporte and Vandalia churches were sold and proceeds applied to the indebtedness. In 1901, in view of the 50th anniversary of the Conference, which was to be held at the next session, it was decided to celebrate this semi-centennial by liquidating the debt. Every minister assumed a commendable amount, the minimum for an elder being \$25, for a deacon \$15, and \$10 for a probationer in service. The total amount subscribed by the preachers was \$1,900. J. M. Haug was then appointed as special Conference collector for this purpose, who spent the entire year in canvassing pledges throughout the Conference. Everything possible was done to make this debt a thing of the past. Printed appeals were sent out, pastors were urged to press the matter, and any preacher failing to do his utmost in the cause was to be held accountable for

CONFERENCE CHURCH DEBT

neglect. Two thousand Conference pictures, containing the likenesses of the original Indiana Conference, together with its presiding Bishop, and those in active service in 1901 with the presiding Bishop, were printed, and every lay member who paid \$5 toward the Conference debt received a picture, gratis, those paying \$2 received one for 25 cents, and those giving \$1 received one for 50 cents. None were to be sold for less than \$1.50. The many pictures that even now grace Evangelical homes within the bounds of the Indiana Conference evidence the interest taken in this project. At last this great impediment was removed, the Conference breathed more freely, and was in condition to take up the work of expansion in an aggressive manner.

INDIANA CONFERENCE—1901



14. S. H. Baumgartner
 15. Thos. Finkbeiner
 16. J. O. Mosier
 17. S. S. Albert
 18. E. J. Nitsche
 19. L. S. Fisher
 20. W. S. Tracy

21. James Wales
 22. W. G. Brackly
 23. H. H. Reinohl
 24. F. Walmer
 25. P. L. Browns
 26. J. W. Feller
 27. E. Q. Landeman

28. M. L. Scheidler
 29. C. D. Riggberg
 30. A. J. Wiesjahn
 31. S. C. Cramer
 32. F. F. McClure
 33. E. Werner

INDIANA CONFERENCE—1901



34. D. S. Oakes
 35. J. H. Evans
 36. D. E. Martz
 37. H. Schleucher
 38. J. E. Stoops
 39. J. J. Wise
 40. L. Newman

41. A. B. Haist
 42. W. H. Mygrant
 43. J. M. Smith
 44. C. H. Burgener
 45. J. W. Metzner
 46. E. E. Greiner
 47. S. I. Zechiel

48. D. E. Zechiel
 49. J. H. Rilling
 50. D. B. Koenig
 51. W. H. Freshley
 52. L. J. Ehrhardt
 53. C. M. Pierce

INDIANA CONFERENCE—1901

63. C. W. Spangler
64. M. W. Sunderman
65. F. L. Snyder
66. E. J. Oliver
67. John Rice
68. J. L. Boyer
69. August Geist
70. A. S. Fisher
71. George Roodener

54. C. F. Hansing
55. F. Rausch
56. L. H. Griesomer
57. B. E. Koenig
58. G. B. Kimmel
59. W. L. Luchting
60. F. G. Schweitzer
61. J. H. Breish
62. Peter Späcker



INDIANA CONFERENCE—1901

72. I. B. Fisher
73. R. E. Jamieson
74. D. D. Speicher
75. E. S. Erie
76. J. Mumford
77. C. McConchey
78. Henry Goecker
79. J. A. Truitt
80. Ger. Koch
81. O. L. Markman
82. C. Harris
83. D. D. Spangler
84. B. Schneemiller
85. G. E. Winter
86. W. E. Snyder
87. F. Reutpoehler
88. A. E. Werrick
89. J. M. Haug

CONFERENCE COLLECTOR

J. M. HAUG

89

88

LOUISVILLE

GEORGE RODENER, P.

DISTRICT



71



82



72



73



83



80



74



84



75



85



76



86



77



87



79



78

Semi-Centennial Anniversary of the Indiana Conference

As the Indiana Conference was approaching her fiftieth birthday, preparations began to be made to properly celebrate the same. The session of 1900 appointed the Presiding Elders and the Branch President of the Young People's Alliance as a committee to make proper arrangements for the same. It was decided at the session of 1901 to liquidate the Conference indebtedness (which see), as one feat in the celebration. The other arrangements for the festival were as follows:—On Thursday evening of the coming session, in 1902, a special jubilee service is to be held, presided over by the Bishop, and opened with a suitable praise service. A brief historical sketch of the work of the Evangelical Association within the bounds of the Conference was to be given by S. H. Baumgartner. Five-minute addresses on "Pioneer Days" by older members of Conference. An address by A. S. Fisher on "Present Advantages and Hindrances in Comparison with the Times of our Pioneers," was to follow. As Bishop J. J. Esher had done faithful pioneer work within the bounds of this Conference prior to its formation, and was instrumental at the General Conference of 1851 in bringing the Indiana Conference into being, a special invitation was extended him to be present and participate in the festivity. Likewise the three charter members that still remained were cordially invited to attend and participate.

The occasion was duly celebrated by the liquidation of the Conference debt, and by the holding of a great jubilee service at the 1902 session, which met at South Bend 1st Church. Bishop Thomas Bowman presided over the special service, and began with a good praise meeting. The rest of the program was carried out as had been planned, with the exception of the part to be taken by Bishop J. J. Esher, who, on account of infirmities, found it impossible to be present. The three charter members, M. W. Steffey, who was a constant member of the Conference, J. Keiper, then a member of the Illinois Conference of the United Evangelical Church, and Bernhard Ruh, who was a member of the Methodist Episcopal Church, but who returned to the Evangelical Association at this session, were present and added greatly to the interest of the occasion, and were themselves greatly blessed by the things they saw and heard.

D. S. Oakes presented the following jubilee song, which was sung with vigor:

SEMI-CENTENNIAL CELEBRATION

JUBILEE SONG

Melody: "My Country, 'Tis of Thee"

We sing our natal day,
Which God in his good way
Our fathers gave:
Our Conference to frame,
In which to spread his fame,
To glorify his name
And souls to save.

Ind'ana Conference
Is not a child of chance,
But God's own plan.
'Tis fifty years ago
Since he the work begun
Through men of brain and brawn,
The brave "Thirteen"!

Behold them as they go
Forth seed of truth to sow,
Pioneer band:
They lift the standard high;
They Satan's hosts defy;
They raise the battle-cry,
Throughout the land.

God gave them zeal and will,
God gave them strength and skill,
True fortitude.
Fearless of drift and mud;
Fearless of heat and cloud;
Fearless of storm and flood,
Dauntless they stood.

Eager for souls of men,
Through trackless wood and fen,
They made their way.
God heard their earnest prayer;
Granted their heart's desire
With many souls as hire
In the great day.

INDIANA CONFERENCE

We reap fruit of their toils;
We share some of their spoils;
Grateful be we!
Their works let's imitate!
Their spirit emulate!
So can we celebrate,
True jubilee.

Be Israel's God our boast;
He led a conquering host,
Jehovah Jah!
Be he our sun and shield!
Then every foe must yield,
And we possess the field;
Halleluiah!

And when beneath the sun
Our work for him is done,
He'll bid us come,
To dwell with him in light;
With all his armies bright,
We'll sing with hosts in white
Our Harvest Home.

A CHILD OF INSOMNIA

BY REV. D. S. OAKES

*Born During Semi-Centennial Anniversary Session at South Bend,
Indiana, on the Night of April 10, 1902*

Last night, as I lay on my bed,
Strange thoughts ran rampant through my head,
And then the more I tried to sleep
The less I them in check could keep;
To rein them in I tried my best,
But they ran on "like all possessed."
And then I saw the Conference
Like panorama to my eyes:
The Bishop sat with smiling phiz
Upon that chairman's chair of his;
He listened here, he listened there,
If any "motion" he might hear;
And if a timid one he'd catch,
He'd "put the question" with dispatch.

SEMI-CENTENNIAL CELEBRATION

The secretaries sat around
Their tables, looking most profound;
There sat John Henry, chief of all,
In front of him sat Tom the tall;
In fact a pair that can't be beat,
And that's the *long and short* of it.
They can't be beat in this I ween,
By showing color in their mien;
For when they think *they're* "getting whacks"
They are just like two great jumping jacks.
And Leo J. sat there atween
The other two, and looked serene,
Until some funny thing he'd hear,
And then he laughed from ear to ear.
His *name* is *fierce*, "Lion," that's it,
But lion nature? Not a bit.
But to put things in "Sharman," you just wait,
If he hears a thing he's "got him sthrait."

Then the statisticians, my, oh, my!
How they make the figures fly!
Their chief looked wise as any owl,
And the others "made things howl";
In work, I mean, and when they're done
I'll bet a burnt cookie they'll have the fun
To make their figures harmonize:
('Twould surely be a great surprise!)

Back at the window sat Henry and John;
Jolly good fellows, and chock full of fun,
But "nary" a word from morning till night
Did they utter in Conf'rence to show they were bright.
They're "sharp as a tack" if they'd but show it,
But if I didn't tell, no one would know it.
But now I will leave them alone in their glory
To sit there in silence until they are hoary.

The fellow in front of them thinks he is smart;
If he were younger I'd call him upstart.
He often arises to speak a big word,
But when he has said it, 'tis thin as a board.
Who is he? you ask. Well, 'tween me and thee,
That great, gawky gump is simply me.

INDIANA CONFERENCE

Now on the first bench what did I see?
Three colleagues of mine, that were, or now be:
"Three Graces" in pants. I'll call them! I guess
That's right; if it ain't I'll confess
"I'm swamtoggled," so I'll give each a name:
Podgy George, Portly John, Lanky Sam.
Now you will know them, if never before;
Grand men, all (when asleep, if they don't snore).
"Three Graces."

But as I looked farther aback, my,
What did I see depicted on faces?
Wit, wisdom, eloquence and power:
Wonder the world wasn't taken before!
My vision was dimmed now, but as I looked over
T'other side of the house, I still could discover
A few prominent ones, who prominent were,
Not for greatness of intellect nor abundance of hair:
But mountains of flesh, they towered *abroad*
Instead of *upwards*, which would be the right road.

There were David and Daniel, John, Philip and James,
And various others with unscriptural names;
Some ruddy, some pale, some long and some short,
With heads, faces, bodies, of every sort.
There were stout and bow-legged, lank and slim;
Some seed, unkempt, some dudishly trim;
Some whiskered, some mustached, some with clean-shaven face.
Every one sitting sedate in his place;
They seemed so devoted, each one and all,
As if they were subjects "of the Divine call."

My mental steeds now have ended their race,
I pillowed my head to sleep a brief space.
An hour or two I spent in repose,
Then called to my breakfast I quickly arose:
I hastily dressed, my breakfast I ate,
And got into Conference just five minutes late.

SEMI-CENTENNIAL CELEBRATION

The following interesting statistics, prepared by S. H. Baumgartner, indicate the progress made in this half century:

TABLE OF CHRISTIAN WORK DONE IN THE INDIANA CONFERENCE.

YEAR.		Number of Conversions for each decade.																Number of Accessions for each decade.																Number of Members at the end of each decade.																Members who died during each decade.																Ministers in active work at the end of each decade.																Number licensed to preach during each decade.																Number of ordained Deacons during each decade.																Number of ordained Elders during each decade.																Ministers who died in active work during each decade.																Ministers who died in local relation during each decade.																Number of Churches at the end of each decade.																Their estimated value.																Number of Parsonages at the end of each decade.																Their estimated value.																Number of Sunday-schools at the end of each decade.																Number of Sunday-school scholars at the end of each decade.																Amount of Missionary Money contributed during each decade.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
1852	Organized with	129	164	1,285	180	37	38	23	22	1	53	37,500.00	26	8,625.00	56	2,000	6,378.44	98	153,500.00	33	23,950.00	100	5,080	40,017.51	83	5,639	45,753.03	115	8,375	42,625.32	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867	84,176.20	151	360,975.00	49	62,825.00	149	12,867

REMARKS:— (a) There was a decrease of membership in 1856 of 400, caused by relinquishing northern fields to Michigan Conference.

(b) There was an increase of membership in 1876 of 1,776, caused by the formation of the South Indiana Conference.

(c) There was an increase in membership in 1893 of 2,308, caused by the reincorporation of the South Indiana Conference with the Indiana Conference. These changes had the same effect on the decrease and increase of active ministers in the field, number of churches and parsonages, and their designated value, number of Sunday-schools and scholars, and amounts contributed to missionary cause.

STATISTICAL REPORT OF 1902

Number of Appointments	9	162	Catechumens	432
Fields { Stations	16	69	Young People's Alliances	68
{ Circuits	44		Membership of Young People's Alliances	2,941
{ Missions			Christliche Botschafter	794
Number of Churches in County Seats:			Evangelical Messenger	1,228
In Indiana			Magazin	384
In Illinois			Bundesbote	58
In Kentucky			Herald	621
In Ohio			Missionsskate	125
Number of Conversions since 1852	13	32,037	Sunday-School Teacher	355
Accessions to the Church since 1852	4	37,347	Living Epistle	56
Members who died since 1852		3,563	Living Epistle and Sunday-School Teacher	125
Ministers in active work in 1852		13	Missionary Messenger	759
Men licensed to preach since 1852		216	Christliche Kinderfreund	125
Men ordained as deacons since 1852		162	Sunday-School Messengers	2,301
Men ordained as elders since 1852		132	Number of Church Edifices	151
Active Ministers who died since 1852		19	Number of Parsonages	40
Local Ministers who died since 1852		35	Estimated Value of Churches	\$260,975.00
itinerant Preachers at present		70	" " Parsonages	62,825.00
Total Preachers at present		10,549	" " Oak-Wood Park	6,000.00
Total Membership at present		149	" " other property	8,060.00
Number of Sunday-schools		2,180	Money contributed for Home and Foreign Missionary Work since 1852	218,951.50
Number of Officers and Teachers		12,867		
Number of Sunday-school Scholars		42,567		
Catechetical Classes		35		

INDIANA CONFERENCE

The Presiding Elders and their Districts

- Arlen, H. Indianapolis, 1889-02.
 Baumgartner, C. C. Indianapolis, 1879-82; Elkhart, 1883-86.
 Baumgartner, S. H. Elkhart, 1899-02, 1905-06, 1915; Ft. Wayne, 1903-04, 1912-14; Evansville, 1909; Indianapolis, 1910-11.
 Berger, J. Indianapolis, 1885-88.
 Bretsch, Phil. Wabash, 1857-58.
 Dickover, Sam. . . . St. Joseph, 1852-54; Wabash, 1855-56.
 Evans, J. H. Ft. Wayne, 1895-96; Elkhart, 1897-98.
 Fisher, H. L. Elkhart, 1871; Evansville, 1875.
 Fisher, Joseph . . . St. Joseph, 1859-62; White River, 1863-66.
 Fisher, L. S. Indianapolis, 1907-10.
 Fuchs, John Indianapolis, 1871-74; Olney, 1875.
 Geist, August Ft. Wayne, 1887-90.
 Glaus, Christ. . . . Wabash, 1852-54.
 Hansing, C. F. . . . Indianapolis, 1893-95, 1899-1902; Louisville, 1896-97.
 Haug, John M. . . . Louisville, 1893-95, 1902-04; Indianapolis, 1896.
 Hoehn, M. Wabash, 1863-66.
 Kiplinger, E. L. . . Elkhart, 1872-74, 1879-82; Ft. Wayne, 1875-78; Indianapolis, 1883-84.
 Krueger, M. Elkhart, 1867-70; Indianapolis, 1875-78; Ft. Wayne, 1879-82.
 Mayer, Melchior . . White River, 1867-68; Indianapolis, 1869-70; Evansville, 1871-74.
 Martz, D. E. Elkhart, 1891-94; Kendallville, 1895-98; Ft. Wayne, 1905-07.
 Metzner, J. W. . . . Elkhart, 1911-14; Ft. Wayne, 1915.
 Mosier, John Elkhart, 1907-10.
 Oakes, D. S. Ft. Wayne, 1883-86, 1892-94, 1899-02; Elkhart, 1887-90, 1895-96; Indianapolis, 1897-98, 1903-05.
 Platz, G. G. St. Joseph, 1855-58; White River, 1859-62; Wabash, 1867-70.
 Roederer, Geo. . . . Louisville, 1898-1901.
 Schafer, A. B. . . . White River, 1856-58.
 Speicher, Dan. . . . Louisville, 1905-07; Evansville, '08.
 Steffey, M. W. . . . Wabash, 1859-62; St. Joseph, 1863-64; Elkhart, 1865-66, 1875-78; Ft. Wayne, 1871-74.
 Wise, J. J. Ft. Wayne, 1908-1911; Indianapolis, 1912-15.

Presiding Elder Districts, Together with the Fields of Labor, and the Presiding Elders that served them

(For dates when the Elders served them, see above list)

ELKHART DISTRICT—(1866-15), Akron, '88, '01-15; Benton, '72-78; Berne, '93-94; Bremen (Yellow River Circuit), '66-90, '97-15; Bippus, '05; Bunker Hill, '87-90, '11-13; Cleveland, Tenn., '88-90; Chattanooga, Tenn., '89-90; Common Center, '12-15; Culver Circuit (Twin Lakes), '68-15; Culver Station, '13-15; Danville, '68-69; Dayton, Wayne, '92; Decatur, '91; Defiance Circuit, '66-70; DeKalb Circuit, '66-71; Elkhart Circuit, '66-73; Elkhart, Division, '68-90, '97-03; Elkhart, Watchtower, '74-76, '79-86; '91-03; Elkhart, 1st, '04-15; Elkhart, Bethel, '06-15; Elkhart, South Side, '93-00, '05-15; Ft. Wayne, Bethel, '67-70; Fulton Circuit, '66-80; Gilead, '73; Huntington Circuit, '66-70, '91-96; Kendallville, '91-94; Kokomo, '11-13; Lake Bruce (Leiter's Ford), '88-15; Lakeville, '10-15; Laporte, '76-85; Logansport, '74-90, '94, '97-12, '11-15; Markle, '92-94; Mishawaka Circuit, '72-15; Mishawaka Mission, '83-87; Nappanee Station, '91-96, '00-10; Nappanee Mission, '11-15; Nappanee Circuit (Bourbon, Yellow River Mission, Bremen Mission), '01-15; New Paris, '72-86, '91-96, '05-15; North Liberty, '66, '80, '01, '06-07; North Webster, '91-96; Peru, '98, '01-02, '11-15; Pulaski, '66-67; Rochester Circuit, '81-00, '09-15; Rochester Station, '85-15; Royal Center, '81-82, '90-92, '96-15; St. Mary's, '66-70; St. Louis, '66; Silver Lake, '72; South Bend Circuit, '66-72; South Bend, 1st, '66-90, '97-15; South Bend, Mizpah, '93-15; South Bend, Grace, '04-15; West South Bend Circuit, '03; Spring Grove, '68-70; Star City, '11; Syracuse, '02-10, '14-15; San Pierre (Medaryville), '66, '68-72, '83-90, '97-15; Tippecanoe, '84, '01; Urbana, '92-94, '03-04, '11-15; Wabash, '66-67, '87-90, '97-98, '11-15; Wabash Circuit, '11-15; Wanatah, '73-82, '85-90, '11-15; Warsaw, '77-78; Waterloo, '91; West Point, '87-88; Waupecong, '66; Waterloo, '91; Wolcottville, '91.

Presiding Elders that have served this district are the following: M. W. Steffey, M. Krueger, H. L. Fisher, E. L. Kiplinger, M. W. Steffey, E. L. Kiplinger, C. C. Baumgartner, C. F. Hansing, S. H. Baumgartner, J. O. Mosier, J. W. Metzner, S. H. Baumgartner.

INDIANA CONFERENCE

EVANSVILLE DISTRICT—('71-75, '08-10), Altamont, '08-11; Brazil, '73-75, '08-11; Carmi, '71-75, '08-11; Camp Creek, '08-11; Cincinnati, '75; Enterprise, '08-11; Evansville, '71-75, '08-11; Elberfeld (Warrenton), '71-75, '08-11; Grayville, '08-11; Huntingburg, '71-75, '08-11; Lancaster, '08-11; Louisville, Trinity, '08-11; Louisville, Zion, '75, '08-11; Louisville, West Side Mission, '75; Marshall, '71-75; '08-11; Mound City and Cairo, '74-75; Mt. Carmel, '71-75, '08-11; Olney Circuit, '71-75; Olney Station, '08-11; Rockport, '73-75, '08-11; Shelby, '72-75; St. Louis, '74-77; Vandalia, '71-75; West Salem, '71-75.

Presiding Elders that have served this district are the following: Melchior Mayer, H. L. Fisher, D. D. Speicher, S. H. Baumgartner.

FT. WAYNE DISTRICT—('71-96, '99-15), Avilla, '11-15; Berne, '89, '99-15; Berne Circuit (Chattanooga), '10-15; Bippus (West Point), '90, '99-04, '06-15; Bremen, '93-96; Bunker Hill, '95-96; Celina Circuit, '82-86, '91-96, '99-02, '05-15; Celina Mission, '11-15; Cicero, '71-72; Clear Creek, '89; Danville, '72; Dayton, 1st, '14-15; Dayton, Wayne, '14-15; Decatur, '72-77, '81, '90-94, '99-06, '08-15; Defiance Circuit, '71-94, '99-15; Defiance Mission, '09-15; DeKalb, '72; Edon, '07; Edgerton, '75-94, '99-03, '08-15; Elkhart, Division St., '95-96; Elkhart, Watchtower, '77-78, '87-90; Ft. Wayne, Bethel, '71-86, '93-96, '99-15; Ft. Wayne, Crescent, '10-15; Greenville, '11-15; Hicksville, '85-94, '99-15; Huntington, '71-90, '99-15; Kendallville, '73-90, '99-15; Logansport, '91-95-96; Markle, '99-15; Markle Circuit, '14-15; Newville, '71-86; New Paris, '87-90, '99-15; Noblesville, '73-74, '91, '95-96; North Webster, '79-90, '99-13; Ohio City, '09; Paulding, '00-03; Payne, '91-94; Phillipsburg, '11-15; Portland Circuit (Ft. Recovery), '87-94, '05-15; Portland Mission, '87-94, '05-07, '11-15; Ridgeville, '11-15; Scott (Cavett), '04-15; Spring Grove, '71-79; South Bend, 1st, '95-96; San Pierre (Medaryville), '95-96; St. Mary, '71-86, '91-92, '02; St. Peters, '10-15; Syracuse, '04, '11-13; Urbana, '91; Van Wert, '71-86, '91-96, '99-15; Vera Cruz (Linn Grove), '91-96, '99-15; Wanatah, '95; Wabash Circuit, '11-15; Waterloo, '73-94, '99-15; Wabash, '72-81, '92, '95-96; Waupecong, '71; Warsaw, '71; Wolcottville, '87-90, '92-94, '99-15; Winchester, '95-96.

PRESIDING ELDER DISTRICTS AND THE ELDERS

The Presiding Elders that have served this district are the following: M. W. Steffey, E. L. Kiplinger, M. Krueger, D. S. Oakes, A. Geist, D. S. Oakes, J. H. Evans, D. S. Oakes, S. H. Baumgartner, D. Martz, J. J. Wise, S. H. Baumgartner, J. W. Metzner.

INDIANAPOLIS DISTRICT—('69-15), Altamont, '95-97, '11-14; Atlanta, '10; Brazil, '93-02, '11-15; Bremen, '91-92; Bunker Hill (Waupecong), '69-70, '72-86, '92-95, '97-10, '14-15; Cambridge City, '15; Camp Creek, '95-97, '11-15; Carmi, '11-15; Celina Circuit, '70-81, '88-90, '97-98, '03-04; Cicero, '69-70, '12-15; Cincinnati, '69-74; Cleveland, Tenn., and Chattanooga, '91; Cumberland, '94-95; Dayton, 1st, '69-13; Dayton, Wayne, '88-13; Decatur, '07; E. Germantown, '69-15; Emmettsville, '02-05; Elberfeld, '11-15; Enterprise, '11-15; Evansville Station, '11-15; Evansville Mission, '14-15; Elkhart, Division St., '91-95; Ft. Wayne, Bethel, '87-92, '97-98; Grayville, '11-15; Greenville, '69-70, '72-80, '86-89; Huntingburg, '11-15; Indianapolis, 1st, '69-15; Indianapolis, 2nd, '93-15; Indianapolis, Grace, '00-15; Indianapolis, West Side Mission, '71-80; Julietta, '76-92; Kokomo, '02-10, '14-15; Lancaster, '11-13; Logansport, '03-10; Louisville, Trinity, '11-15; Louisville, Zion, '69-74, '11-15; Louisville, West Side Mission, '72-74; Marshall, '96-97, '11-15; Montgomery, '69-91, 93; Mt. Carmel, '11-15; Newville, '69-70, '87-90; Noblesville, '75-90, '92-95, '97-12; Olney, '11-15; Peru, '03-10; Phillipsburg, '02-10; Portland Circuit (Ft. Recovery), '81-84, '85-86, '97-04; Portland Mission, '99-04, '08-15; Richmond, '69-70, '73-79, '83-90; Ridgeville, '08-10; Rockport, '11-15; Royal Center, '07-10; San Pierre (Medaryville), '91-95; South Bend, 1st, '91-95; Spikerville, '08-10; Star City, '10; St. Mary, '87-90; Sulphur Springs, '69-70; Terre Haute, '95-02; Urbana, '99-02, '05; Van Wert, '69-70, '87-90; Vera Cruz, '97-98; Wabash, '82-86, '91, '93-95, '99-13; West Salem Circuit, '13-15; West Salem, '11-15; West Point, '86; Winchester, '80-95, '97.

The Presiding Elders that have served this district are the following: M. Mayer, J. Fuchs, M. Krueger, C. C. Baumgartner, E. L. Kiplinger, J. Berger, H. Arlen, C. F. Hansing, J. M. Haug, D. S. Oakes, C. F. Hansing, D. S. Oakes, C. F. Hansing, L. S. Fisher, S. H. Baumgartner, J. J. Wise.

INDIANA CONFERENCE

KENDALLVILLE DISTRICT—('95-98), Berne, '95-98; Decatur, '95-98; Defiance Circuit, '95-98; Edgerton, '95-98; Hicksville, '95-98; Huntington, '97-98; Kendallville, '95-98; Markle, '95-98; Nappanee, '97-98; New Paris, '97-98; North Webster, '98; Payne, '95-98; Portland Circuit, '95-96; Portland Mission, '95-98; Urbana, '95-98; Van Wert, '97-98; Waterloo, '95-98; West Point, '97-98; Wolcottville, '95-98.

The Presiding Elder that served this district was D. Martz.

LOUISVILLE DISTRICT—('93-07), Altamont, '93, '94, '97-07; Brazil, '03-07; Camp Creek, '93, '94, '97-07; Carmi, '93-07; Elberfeld (Tabor), '93-07; Enterprise, '94-07; Evansville, '93-07; Grayville, '93-07; Huntingburg, '93-07; Lancaster, '93-07; Louisville, Trinity, '93-07; Louisville, Zion, '93-07; Marshall, '93, '94, '97-07; Mt. Carmel, '93-07; New Harmony, '98-00; Olney, '93-07; Owensboro, '93-96; Rockport, '94-07; Terre Haute, '93, '94, '03-07; West Salem, '93-07.

The Presiding Elders that have served on this district are these: J. M. Haug, C. F. Hansing, Geo. Roederer, J. M. Haug, D. D. Speicher.

OLNEY DISTRICT—('75), Jonesboro, '75; Lake Creek, '75; Marshall, '75; Murphysboro, '75; Olney, '75; Shelby, '75; St. Louis, '75; Vandalia, '75; West Salem, '75.

The Presiding Elder that served on this district was John Fuchs.

ST. JOSEPH DISTRICT—('52-65), Berrien, '55-63; Bainbridge, '61; Calhoun, '57-(Kalamazoo)-63; DeKalb, '52-65; Defiance Circuit, '59-65; Elkhart Circuit, '52-65; Fulton, '52-65; Huntington Circuit, '53-65; Ionia, '61-63; Medaryville (Portland), '64-65; Newville, '54-55, '64-65; South Bend, 1st, '60, '63-65; South Bend Circuit, '55-65; St. Joseph, '56-63; St. Mary, '52-55, '64-65; Waupecong, '58-60, '63-65; Yellow River Circuit, '57-65.

The Presiding Elders that have served this district are: S. Dickover, G. G. Platz, Joseph Fisher, M. W. Steffey.

WABASH DISTRICT—('52-70), Carmi, '57-70; Clay County, '56-68; Dubois, '52-59; Evansville, '52-70; Hamilton, '52-55; Huntingburg, '60-70; Marshall, '52-70; Mt. Carmel Circuit, '52-

PRESIDING ELDER DISTRICTS AND THE ELDERS

68; Mt. Carmel Station, '69-70; Olney Circuit, '53-70; Rockport, '60, '68-70; Shelby, '67-70; St. Louis, '65; Vandalia, '58-70; Wabash, '62; West Salem, '68-70; Warrenton (Elberfeld), '55-70; Whitewater Circuit, '52-55.

The Presiding Elders that served this district are as follows: Christian Glaus, S. Dickover, Philip Bretsch, M. W. Steffey, M. Hoehn, G. G. Platz.

WHITE RIVER DISTRICT—('56-68), Cicero, '58-68; Cincinnati, '64-68; Cumberland, Tenn., '67-68; Dayton Sta., '56-68; E. Germantown, '63-68; Greenville Cir., '59-68; Hamilton, '56; Huntington Cir., '59-63; Indianapolis, 1st, '56-68; Lafayette, '59; Louisville, Zion, '65-68; Miami Circuit, '56-58; Mississinawa, '63-65; Montgomery, '59-68; Newville, '56-63, '66-68; Richmond, '64-68; St. Mary, '56-63; Van Wert, '63-68; Wabash, '63; Waupecong, '61-62, '64-68; Whitewater Circuit, '56-62.

The Presiding Elders that have served this district are: A. B. Schafer, G. G. Platz, Joseph Fisher, M. Mayer.

INDIANA CONFERENCE

The Ministers That Have Served in the Indiana Conference, and the Fields To Which They Were Appointed

Abbreviations:—C—Circuits; M—Missions; S—Stations; P. E.—Presiding Elder. The numerals after the field—the years that were spent on that field, at a given time. The appointments served in the South Indiana Conference are not given, because they belong to another Conference History.

- ACKERMAN, WM.—Mishawaka-1, St. Mary-1, Defiance C-1, Royal Center-1, Huntington C-1, Payne-1, Van Wert-2, Celina C-2.
- ADE, CHRISTIAN—Yellow River C-2 (Relinquished his license).
- AEGERTER, A. B.—Noblesville-1, Nappanee C-3, Scott-2.
- ALBERT, S. S.—DeKalb-1, Fulton-1, Huntington C-1, Defiance C-1, Spring Grove-Danville-1, Spring Grove-1, Fulton-1, Twin Lakes-1, Gilead-1, E. Germantown-2, St. Mary-1, St. Mary-Van Wert-1, Van Wert-1, New Paris-2, Edgerton-2, Noblesville-2, Van Wert-2, Kendallville C-1, Mishawaka-3, Lake Bruce-1, Julietta-1, Decatur-1.
- ALSPAUCH, M.—St. Joseph C-2, Elkhart C-1, DeKalb-1, St. Mary-1, Berrien-1, Fulton-1, Cicero-1.
- ARLEN, H.—New Paris-1, Mishawaka-1, Rochester C-2, Logansport-1, Celina C-3, Van Wert (Elected Presiding Elder at the beginning of this year), P. E.-5, Bremen-2.
- ARNDT, J.—Portland M-1.
- BAKER, E. R.—Altamont-1.
- BARTHOLOMEW, D.—Mt. Carmel-Olney-Carmi C-1, DeKalb-1, Montgomery-1, Fulton-2, Waupecong-1, Montgomery-1, Medaryville-1.
- BAUMGARTNER, C. C.—Wabash M-2, Elkhart Div.-1, P. E.-8.
- BAUMGARTNER, E. H.—Defiance M-4, Portland C-2.
- BAUMGARTNER, S. H.—West Point-Wabash-1, West Point-1, Bunker Hill-2, Rochester S-1, Kendallville C-2, Ft. Wayne Bethel-4, P. E.-8, Indianapolis 1st-2, P. E.-7.
- BECK, JOHN—Vandalia-1, Warrenton-1, Brazil C-2, Elkhart Div.-1, Montgomery-2, Celina C-3, Bunker Hill-1.
- BEYRER, C. C.—South Bend C-1, Decatur-1, Wabash-1, Van Wert-1, Elkhart Watchtower-1, Kendallville C-2, New Paris-2, Newville-3, Wabash M-2, Dayton 1st-3.
- BERGER, JOHN—Defiance-1, Olney C-1, Mt. Carmel-2, Shelby-2, South Bend 1st-3, Missionary to Germany, South Bend 1st-1, Wabash C-1, P. E.-4.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- BERSTECHEK, GEO.—Celina C-2, Murphysboro-1, South Indiana Conf.
- BEVERLY, S.—N. Webster-1.
- BLASER, SOL.—Greenville C-1 (License recalled).
- BOCKMAN, J. H.—Defiance C-1, Huntington-1, Van Wert-1, Decatur-1, New Paris-1, Mishawaka-2, N. Webster-1, Waterloo-1, Celina C-1, Ft. Wayne Bethel-1, Vera Cruz-1.
- BOCKMAN, W. M.—Dubois-2, Mt. Carmel C-1, Marshall-1, White-water-2, Clay Co.-1, Warrenton-2, South Bend C-1, DeKalb-1, Elkhart C-1, Montgomery-1.
- BOEHYER, J.—Tippecanoe-1.
- BOHLANDER, E. R.—Carmi-1, Greenville C-1, South Ind. Conf., Medaryville-2.
- BOYER, C. E.—Syracuse-2, Indianapolis Grace-2, Ft. Wayne Bethel-1, Ft. Wayne Crescent-2.
- BRAECKLY, W. G.—Huntingburg C-2, Elkhart Div.-2, Olney-1, South Ind. Conf.-16, South Bend 1st-4, Indianapolis 1st-2, Bremen-4, Huntingburg-3, Louisville Zion-5, Huntingburg-2.
- BREISH, J. H.—Dayton Wayne-4, Kendallville-1, Indianapolis 1st-4, Elkhart 1st-4, Dayton Wayne-3, Indianapolis 1st-2.
- BRETSCH, PHILIP—Whitewater-2, Dubois-1, P. E.-2, Dayton 1st-2, Whitewater-1.
- BRAUER, F.—Montgomery-1, Cincinnati M-2.
- BRIGHTMIRE, W. H.—N. Webster-1, Kendallville C-1, N. Webster-1, Edgerton-1, Waterloo-1, Portland-2, Elkhart Watchtower-2, Dayton Wayne-2.
- BROWNS, P. L.—Waterloo-1, Lancaster-2, Winchester-1, Ft. Recovery-2, Wabash C-1, West Point-1, Culver-3, E. German-town-2, Markle-1, Kendallville-2, Waterloo-2, Waterloo-Hicksville-1, Wabash S-3.
- BRUCKERT, J.—Defiance C-1, Julietta-2, Fulton-1, N. Webster-3, Bunker Hill-1, St. Mary-2, Edgerton-1, Mishawaka-2, New-ville-2, Tabor-1, West Salem-2, Bunker Hill-2.
- BUEHLER, PHILIP—Akron-1, Royal Center-2, E. Germantown-2, Greenville-2, Payne-1, Defiance-2, N. Webster-2, Camp Creek-1, Bremen C-2, Rochester C-3, Altamont-Camp Creek-1.
- BURGNER, C. H.—Waterloo-2, Edgerton-3, Markle-1, Wabash-1, Elkhart Bethel-2, Hicksville-3, Huntington-3, Syracuse-2.
- BURGNER, PHILIP—Dubois-1, Olney C-2, Marshall C-1, St. Mary-2, Fulton-1, St. Joseph-1, Yellow River C-2.
- BUYER, J. L., JR.—Noblesville-1, Cicero-1, Chattanooga-2.

INDIANA CONFERENCE

- BUYER, J. L., SR.—Enterprise-1, Rockport-2, Mt. Carmel-3, Bunker Hill-2, Celina C-4, Linn Grove-2, San Pierre-2, Elkhart S. Side-5.
- CARROL, T.—Defiance C-1, Ft. Recovery-2, Berne-2, Wolcottville-2, New Paris-1.
- CARTER, J. W.—Logansport-1, Indianapolis Grace-1, Portland M-1, Ridgeville-2, Logansport-1.
- CLAYPOOL, D. P.—Philipsburg-1.
- CONDO, E. E.—Elkhart C-1, Fulton-1, Spring Grove-1, Twin Lakes-1.
- CONDO, J. M.—Fulton-1.
- CONDO, S. S.—Elkhart C-1, St. Mary-2, Danville-1, Spring Grove-2.
- CRAMER, S. C.—Defiance C-1, N. Webster-1, Logansport-3, Emmettsville-1.
- CRAWFORD, L. W.—Spring Grove-1, Danville-1 (Withdrew).
- DASSEL, A.—Carmi-1.
- DICKOVER, S.—P. E.-5.
- DAWES, IRA—Spikerville-3, Wabash C-1.
- DILL, B. F.—Waterloo-1, Huntington C-1, Edgerton-Defiance C-3, Van Wert-3, Ft. Recovery-1, Twin Lakes-1.
- DUSTMAN, J. M.—Defiance C-1, Warsaw-2, Fulton-2, Decatur-3, Kendallville C-1, New Paris-3, Twin Lakes-2, Defiance-2, Urbana-1, Edgerton-1, Twin Lakes-1, Greenville M-1, Common Center-1.
- EASTES, G. D.—Logansport-2, Greenville M-2.
- ECKHART, GEO.—South Bend C-1.
- EHRHARDT, L. J.—Montgomery-1, Winchester-2, Philipsburg-1, Evansville 1st-1, Mt. Carmel-3, Elkhart Div.-2, Bunker Hill-2, Celina C-2, Vera Cruz-1, Greenville M-2, Bremen C-2, Texas, Terre Haute-2, Marshall-Brazil-4.
- EINSEL, E. D.—DeKalb-1, Waterloo-1, Defiance C-1, Edgerton-1, Spring Grove-1, Spring Grove-Danville-1, Spring Grove-1.
- ELZY, A. S.—West Point-1, Markle-2.
- ERNE, F. S.—Rockport-1, Louisville Trinity-4, Portland M-2, Wabash S-4, Avilla-3.
- EVANS, ED.—St. Mary-1, Greenville C-2, Whitewater-1, E. Germantown-1, Cincinnati-1, South Bend 1st-1, E. German-town-2, Ft. Wayne Bethel-2.
- EVANS, J. H.—Van Wert-1, Newville-1, Vera Cruz-2, P. E.-4, Ft. Wayne Bethel-4, Bremen-2, Dayton 1st-5, South Bend 1st-5, Kendallville-1.
- EWALD, E. C.—San Pierre-3, Terre Haute-Brazil-1, Terre Haute-4, Peru-1.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- FELLER, A. W.—E. Germantown-1, Camp Creek-3, Carmi-3.
- FELLER, J. W.—Altamont-3, Rockport-1, Rochester C-1, Medaryville-1, San Pierre-1, Yellow River M-1, Bremen C-3, Camp Creek-Altamont-2, West Salem-3, Grayville-New Harmony-4, Elberfeld-1.
- FINKBEINER, M. F.—Brazil-2, Cumberland, Tenn.-1.
- FINKBEINER, THO.—Indianapolis 2nd-3, Elkhart Div.-3, South Bend Mizpah-2, Prof. N. W. C.
- FISHER, A. S.—West Point-1, Wanatah-2, Celina C-3, Rochester S-3, Elkhart Watchtower-4, Wabash-3, Kokomo-4, Nappanee C-3, Mishawaka-3.
- FISHER, H. L.—Waupecong-1, Mt. Carmel-Olney C-1, Evansville 1st-2, Huntingburg C-2, Warrenton-2, P. E.-1, Evansville 1st-2, Indianapolis 1st-1, P. E.-1, South Ind. Conf.
- FISHER, H. W.—Cleveland, Tenn.-1, Huntington C-1.
- FISHER, JOS.—Elkhart C-1, Mt. Carmel C-2, Evansville 1st-1, Mt. Carmel C-1, South Bend C-2, P. E.-8, Elkhart Div.-2, New Paris-2, Elkhart Watchtower-2, Decatur-2, Ft. Wayne Bethel-2, Indianapolis 1st-3, Ft. Wayne Bethel-3, Huntington M-2, Kendallville-2, Logansport-3.
- FISHER, I. B.—Huntington-3, St. Mary-3, Huntington-3, Waterloo-1, Portland M-1, Oregon, Louisville Zion-3 (Withdrew).
- FISHER, L. S.—Rochester M-2, Portland C-2, Oregon, South Bend Mizpah-3, Elkhart 1st-3, P. E.-4, Elkhart 1st-3.
- FLURKEY, W. H.—E. Germantown-2, Defiance-Hicksville-1.
- FRANZEN, GER.—Dubois-1.
- FREEHAFFER, G. W.—St. Mary-2, Noblesville-1, Kendallville C-2, Waterloo-2.
- FRESHLEY, W. H.—Paulding-1, Hicksville-3, Waterloo-2, Edon-1, Edgerton-2, Kendallville-5, South Bend 1st-1.
- FUCHS, J. (Fox)—St. Mary-1, Newville-1, South Bend C-1, South Bend-Berrien C-1, Mt. Carmel-Carmi-Olney C-1, Olney C-1, Dubois-1, Huntingburg C-1, Evansville 1st-2, Dayton 1st-2, Indianapolis 1st-2, Newville-2, Elkhart Div.-2, P. E.-5, South Ind. Conf.
- FOX, D. F.—Mishawaka M-1.
- GARL, DAVID—Elkhart C-1, Berrien-1.
- GEISEL, F.—DeKalb-1, St. Mary-1, Yellow River C-1, Waupecong-2, DeKalb-1, St. Mary-1 (Withdrew).
- GEIST, AUGUST—Benton-1, Bremen-1, Fulton-1, Waterloo-2, Elkhart Watchtower-2, Noblesville-1, Huntington C-2, N. Webster-1, Edgerton-2, P. E.-4, New Paris-Nappanee-1, New Paris-2, Urbana-2, Van Wert-1, Huntington-1, Mishawaka-2,

INDIANA CONFERENCE

- Urbana-4, Rochester-1, Logansport-2, Akron-1, Philipsburg-2, Waterloo-Hicksville-2, Waterloo-1.
- GEIST, C. E.—Markle-2, Mt. Carmel-5, Terre Haute-2.
- GLAUS, CHRISTIAN—P. E.-3, Elkhart C-1, Whitewater-1, Miami C-2, Newville-2, Huntingburg C-2, Warrenton-2, Mt. Carmel C-1, Olney C-2, South Bend 1st-2, Yellow River C-2, Bremen-1, Newville-2.
- GOCKER, H.—Phillipsburg-3, West Salem-Lancaster-1, West Salem-1, Grayville-4, Elberfeld-2, West Salem-2, Washington.
- GOETZ, PETER—Whitewater-2, Elkhart C-1, St. Mary-1, Miami C-1.
- GOMER, J. M.—Fulton-1, Berrien-1, Calhoun-2, South Bend C-1, Indianapolis 1st-1, Dayton 1st-2, Collector-1, Mt. Carmel-1, Ft. Wayne Bethel-2, Indianapolis W. End M-2, South Bend 1st-3, Laporte-2, Dayton 1st-2, Missionary to Texas-8.
- GREINER, E. E.—Hicksville-2, Markle-2, Linn Grove-3, Wolcottville-2, Nappanee C-2.
- GRIESEMER, I. H.—Mt. Carmel-1, Louisville Trinity-2, Carmi-3, Indianapolis 2nd-3, West Salem-4, Grayville-5, Marshall-Brazil-2, Bremen-4.
- GRIMM, L.—Shelby-1.
- HAIST, A. B.—Elkhart S. Side-3, Hicksville-1, Kendallville-2, Dayton Wayne-2, Decatur-4, Olney-5, Huntingburg-3.
- HALLWACHS, G. M.—Huntingburg-1, Illinois.
- HALEY, E. D.—Bippus-3, Defiance M-1, Celina C-1.
- HANEY, L.—Culver C-1, Altamont-1, Camp Creek-1.
- HANEY, PHILIP—Culver C-1, Rochester C-1.
- HANSING, C. F.—Louisville W. Side M-2, Indianapolis W. End M-3, Indianapolis 1st-2, Dayton 1st-2, Elkhart Div.-3, South Bend 1st-3, Indianapolis 1st-3, Dayton 1st-1, P. E.-14, Indianapolis 2nd-1.
- HANSING, C. F. W.—Greenville C-1, Medaryville-3, Bremen-3, Ft. Wayne Bethel-1, Bunker Hill-1.
- HANDSCHU, R. W.—Lake Bruce-1.
- HARMS, C.—Marshall-4, Carmi-2, Evansville 1st-3, Terre Haute-Brazil-1, Indianapolis 2nd-1, Peru-1, Rockport-5.
- HARTMAN, C. H.—Portland M-1, Hicksville-1, E. Germantown-1, Elkhart Bethel-3.
- HARTMAN, FRANK—Noblesville-2, Lancaster-1, Berne-3, South Bend Mizpah-2, Indianapolis Grace-3, Celina M-1.
- HARPER, J. R.—Noblesville-1.
- HART, F. W.—Decatur-1 (Withdrew).
- HARTZLER, A.—St. Mary-Huntington-1, Defiance-2, St. Mary-2, Benton-2, Defiance-3, Twin Lakes-2, Noblesville-2.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- HAUG, J. M.—Indianapolis 1st-2, P. E.-4, Dayton 1st-4, Conf. Collector-1, P. E.-3.
- HAUSER, E. E.—Defiance M-1½, Logansport-1.
- HAUSTEDT, W.—Elkhart C-1.
- HEIDEN, CARL—Fulton-1 (Withdrew).
- HEIL, D. R.—Royal Center-2, N. Webster-5, Linn Grove-5.
- HEIM, CHRISTIAN—Clay Co-2, Yellow River C-2, Medaryville-2, Greenville C-1, West Salem-2.
- HELDT, J. H.—Altamont-2, Bunker Hill-4.
- HERTEL, G. A.—Defiance C-2, DeKalb-2, Van Wert-2, South Bend C-2, Cincinnati-2, Newville-2, Elkhart Div.-2.
- HERMAN, M. O.—Cicero-1½, Greenville M-1½.
- HIRSCHMAN, C. A.—Ft. Wayne Cres.-4, Dayton Wayne-2.
- HEININGER, S.—Elkhart Div.-1 (Withdrew).
- HOCHSTETTLER, E. T.—Elkhart C-1, DeKalb-1, Vandalia-2, Fulton-2, Greenville C-3, Mishawaka-1.
- HOEHN, M.—Evansville 1st-1, Dubois-Warrenton C-1, Indianapolis 1st-2, South Bend 1st-1, Newville-2, P. E.-4, Dayton 1st-2, Louisville Zion-2, Indianapolis 1st-3, Evansville 1st-2, South Bend 1st-3, Logansport M-1, Ft. Wayne Bethel-3, Indianapolis 1st-1, Indianapolis 1st-Julietta M-1, Dayton 1st-3, South Bend 1st-2.
- HOFFMAN, BEL.—Montgomery-1, Richmond-1, Fulton-2, South Bend C-2.
- HOFFMAN, JOHN—Elkhart C-1, Cicero-1, Mt. Carmel C-2, Warrenton-1, Mississinawa-1, Greenville-Mississinawa-1, Greenville C-1, Richmond-2, West Salem-1, Mt. Carmel-1, Shelby-1, Olney C-1, Shelby-1, Montgomery-3, Elkhart Div.-2, Laporte-3, Bremen-2, Bunker Hill-3, Newville-2, Wabash-1, Rochester C-2, Elkhart Div.-2, Dayton 1st-1.
- HOFFERBERT, S.—New Paris-1, St. Mary-3, Ft. Recovery-2, Wolcottville-3, Nappanee C-2.
- HOLDEMAN, G. B.—E. Germantown-1, N. Webster-2, Logansport-2.
- HOOVER, D. E.—Kendallville C-1, Defiance C-1.
- HOWELL, F. F.—N. Webster-1.
- IWAN, AUG.—Logansport-2, Bunker Hill-2, Wanatah-2, Medaryville-1, Laporte-1, Wanatah-1, Elkhart Div.-2.
- JAMIESON, R. F.—Greenville M-1, Elkhart S. Side-1, E. Germantown-4, Louisville Trinity-4.
- JONES, E. B.—Wolcottville-1, E. Germantown-1, Chattanooga-2.
- JUDIN, C. S.—Owensboro-1.
- KALEY, D. A.—Tippecanoe-1, Defiance C-2, Royal Center-2, E. Germantown-2, Wolcottville-1, Berne-5.

INDIANA CONFERENCE

- KALWITZ, C.—Medaryville-1.
- KAUFMAN, JOHN—Clay Co.-1, Waupecong-2, South Bend 1st-2, Indianapolis 1st-2, Olney C-3, Dayton 1st-3, South Ind. Conference-16, Dayton 1st-4, Brazil-3, Indianapolis 2nd-3.
- KEIPER, J.—Miami M-1, Elkhart C-1, Dubois-1, Hamilton M-1, Miami C-1, Pulaski-1, Fulton-1, Elkhart C-2, Van Wert C-2, Agent for N. W. C. (Withdrew).
- KERLIN—West Salem-1.
- KERN, E. B.—Payne-1.
- KERSTETTLER, T.—Elkhart C-1.
- KIMMEL, G. B.—Indianapolis Grace-4, Dayton Wayne-5, Indianapolis 1st-5, E. T. Seminary.
- KIPLINGER, E. L.—Whitewater-1, St. Mary-1, South Bend C-1, Rockport-1, Cicero-2, Greenville C-1, Agent for Plainfield College-2, Wabash (Laf.) M-2, Cicero-2, Huntington C-1, DeKalb-1, P. E.-12.
- KIPLINGER, S.—Mississinawa-1, Cicero-2, DeKalb-1, South Bend C-2.
- KISTLER, J. M.—Altamont-1, N. Webster-2.
- KLAIBER, M.—Marshall-1, Warrenton-1, Clay Co.-2, Mt. Carmel C-1, Carmi-2, Vandalia-2, Louisville Zion-2, Cincinnati-2, Dayton 1st-2, Indianapolis W. Side M-2, Louisville W. End M-1, South Ind. Conf.
- KLOPPER, G.—Elkhart C-1, St. Joseph-1, Lafayette-1, Cicero-1, Fulton-1, Greenville C-1, Fulton-1, Huntington C-1, Mississinawa-1, E. Germantown-1, Vandalia-1, Mt. Carmel C-1.
- KNEPPER, A. A.—Akron-2, New Paris-4, Urbana-4.
- KOCH, G.—Grayville-1, Carmi-2, Tabor-3, Marshall-1, Carmi-2.
- KOEHL, M.—Rockport-1, South Ind. Conf.
- KOENIG, B. E.—West Salem-Lancaster-1, Rockport-2, Brazil-2, Grayville-2, Carmi-5, Celina M-4, Louisville Zion-1.
- KOENIG, D. B.—Winchester-1, Louisville Trinity-2, Olney-2, Van Wert-3, Berne-3, Wabash-3, California Conf.
- KOENIG, WM.—Richmond-1, Fulton-1, Waupecong-2, Logansport-2, Bremen-2, Wanatah-3, Celina C-3, Terre Haute-1, Bremen-3, Brazil-1.
- KOHLMEIER, C.—Mt. Carmel-Carmi-Olney C-1, Mt. Carmel C-1, South Bend C-1, Olney C-1, Mt. Carmel C-1, Warrenton-1.
- KRAMER, H.—Indianapolis 1st-1, Evansville 1st-1 (Deposed and expelled).
- KRING, S. B.—Hicksville-2, Elkhart Watchtower-2, Kendallville C-2, Decatur-2.
- KROFT, A. D.—Scott-1, Celina C-2, N. Webster-2.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- KROFT, S. J.—Defiance-2, Royal Center-4, Logansport-1, Edgerton-1, Wabash C-1.
- KRONMILLER, J. M.—DeKalb-1, St. Mary-1, Fulton-2, Marshall-1, Warrenton-1, Mt. Carmel C-1, Marshall-1, Montgomery-2, Defiance C-1, DeKalb-2, Clay Co.-2, Olney C-2, Carmi-1, Mt. Carmel C-1, Huntingburg C-2, Carmi-2, South Ind. Conf.
- KRUEGER, M.—Elkhart C-1, Berrien-1, Calhoun-2, Indianapolis 1st-2, St. Mary-2, Elkhart C-2, DeKalb-1, P. E.-4, Ft. Wayne Bethel-1, Mishawaka-2, Kendallville C-1, P. E.-8, Bremen-2, Vera Cruz-1, Mishawaka-1, Medaryville-2, Winchester-1, Bunker Hill-1.
- LANTZ, J. M.—Greenville M-1, Akron-1, Bunker Hill-2, Celina C-3, Edgerton-3, Wabash C-1.
- LAUDEMAN, E. Q.—Rochester C-1, Akron-2, Rochester-2, Ft. Wayne Bethel-2, Dayton Wayne-2, Akron-2, Ft. Wayne Bethel-3.
- LAUNER, F.—Vandalia-1, Shelby-1, Carmi-2, Vandalia-2, Fulton-2, St. Mary-1, Wabash-1, Benton-2, St. Mary-1, Greenville C-2, Winchester-2, Montgomery-1, Benton-1.
- LAUNER, F. W.—West Salem C-2.
- LOOSE, R. W.—Markle-1, Huntington-1.
- LUEDER, WM.—Fulton-1, Medaryville-3.
- LUEHRING, S. J.—Grayville-1, Huntingburg-3, Texas.
- LUEHRING, WM.—Louisville Zion-2, Elkhart Div.-2, Evansville 1st-4, Terre Haute-2, Terre Haute-Brazil-1, Evansville 1st-4.
- LUTMAN, GEO.—Paulding-1, Elkhart S. Side-2, Noblesville-1 (Withdrew irregularly).
- LOZIER, GEO.—Portland M-1, Grayville-1.
- MAAS, C. P.—Lancaster-1, Altamont-1, Mt. Carmel-3, Berne-2, Peru-4, Olney-1.
- MARKMAN, O. L.—Grayville-2, New Harmony-3, Mt. Carmel-3.
- MAIER, J. A.—Huntington C-1, St. Mary-1, Richmond-2, Evansville 1st-2, Mt. Carmel-2, Mound City-Cairo-1, Jonesboro-1, South Ind. Conf.
- MARTZ, D.—Noblesville-3, New Paris-2, Elkhart Watchtower-3, Huntington-2, Rockport-1, P. E.-8, Decatur-1, Huntington-1, South Bend Mizpah-1, P. E.-3 (Withdrew).
- MATHIAS, CHR. F.—Carmi-2, Evansville 1st-1, Rockport-2, Marshall-3, Warrenton-2, West Salem C-1, South Ind. Conf.
- MAURER, J.—Shelby-1, Marshall-1, Montgomery-1, Louisville West S. M-1, Celina C-1, Julietta-1.
- MAYER, MELCHIOR—Dubois-1, Clay Co.-1, DeKalb-2, Whitewater-1, Montgomery-1, Marshall-2, Evansville 1st-2, Louisville Zion-2, P. E.-8, Cincinnati-1, South Ind. Conf.

INDIANA CONFERENCE

- MAIER, J. J.—Altamont-1.
- MCCLURE, F. F.—Peru-3, Logansport-1, Peru-1, Bippus-1, South Bend Grace-1, Bippus-2, Avilla-2, Portland-1, New Paris-1, Markle C-1.
- MCCONNEHEY, CHAS.—Noblesville-1, Camp Creek-1, Edgerton-1, Lancaster-3, Culver-2, E. Germantown-1.
- MEYERS, E. E.—Winchester-1, Twin Lakes-2, Noblesville-3, Edgerton-2, N. Webster-2, Phillipsburg-1, Greenville-Phillipsburg-1, Lake Bruce-2.
- MEYERS, F. F.—South Bend 1st-3.
- MEYERS, H. E.—Ft. Recovery-1, Defiance-1.
- METZLER, M. S.—Bremen-1 (License revoked).
- METZNER, J. W.—New Paris-Nappanee C-1, Nappanee C-1, Huntington-2, Berne-2, Rochester S-2 Defiance C-3, Wolcottville-3, Kendallville-3, Huntington-3, P. E.-5.
- MILLER, E. E.—Phillipsburg-4, Markle-5, Nappanee M-2.
- MILLER, J.—Mt. Carmel-1, Carmi-1, Clay Co.-1, Marshall-1, Waupecong-2, Wabash M-2, Shelby-1, Wanatah-3, Newville-2, Montgomery-3, Winchester-2, Ft. Wayne Bethel-2, Winchester-1, St. Mary-1.
- MILLER, PHILEMON—Marshall-1, Mt. Carmel-1.
- MILLS, W. S.—Mishawaka-South Bend Mizpah-1, Ohio Conf.
- MODE, J.—Carmi-1, Lake Creek-1, South Ind. Conf.
- MOSIER, J. O.—Kendallville-3, Elkhart Watchtower-4, Indianapolis Grace-3, P. E.-4, South Bend Mizpah-5.
- MUNDORF, J.—Lancaster-1, Tabor-3, Medaryville-3, West Salem-2, Grayville-1, Marshall-3, Rockport-2, Altamont-1, San Pierre-3, Phillipsburg-2.
- MYGRANT, W. H.—Defiance C-1, E. Germantown-2, Waterloo-3, Hicksville-3, Kendallville C-3, New Paris-1, Decatur-2, Wolcottville-2, Rochester-2, Waterloo-1, Portland-2, Van Wert-3, Defiance C-1, South Bend Grace-1, Syracuse-2, St. Peter-2.
- NEFF, H. E.—Greenville M-1, Winchester-Greenville-1, Rochester C-2, Wolcottville-2.
- NEWMAN, LEVI—Rochester C-2, Twin Lakes-3, Culver-1, N. Webster-2, Mishawaka-4, Rochester-2, South Bend Grace-2, Conference Evangelist-5.
- NICOLAI, A.—St. Mary-2, DeKalb-2, Elkhart C-1, St. Mary-1, Fulton-2, Bainbridge-1, Yellow River C-2.
- NITSCHKE, E. J.—Carmi-1, Terre Haute-4, West Salem-2, South Bend 1st-4, Carmi-2, Marshall-Brazil-5, Indianapolis 2nd-5.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- OAKES, D. S.—Fulton-1, Huntington C-1, St. Mary-1, Lafayette-1, St. Mary-1, Elkhart C-2, DeKalb-2, Elkhart C-1, Missionary to Oregon-2, Mishawaka-3, Twin Lakes-1, Benton-1, Kendallville C-3, E. Germantown-1, P. E.-22.
- OLIVER, E. J.—Peru-2, E. Germantown.
- OVERMEYER, C. D.—Ft. Recovery-1.
- OVERMEYER, H. E.—Spring Grove-2, Elkhart C-1, New Paris-1, Twin Lakes-1, Mishawaka-1, Tippecanoe-Logansport-1, Logansport-2, Wolcottville-2, Berne-1, E. Germantown-1, Twin Lakes-1, Noblesville-3.
- ORTH, PHILIP—E. Germantown-2, Defiance C-2, Richmond-3, Portland-1 (Withdrew).
- PARKER, A.—Mt. Carmel-Olney C-1, Fulton-1, Pulaski-1, E. Germantown-1, DeKalb-1 (Withdrew).
- PAULIN, J.—St. Mary-1, Cicero-1, Marshall-1, Huntington C-2, Elkhart C-2.
- PIERCE, C. M.—Edgerton-1, Waterloo-2, Ft. Recovery-1, Berne-2, Huntington-2.
- PLATZ, G. G.—Hamilton-1, P. E.-8, Indianapolis 1st-1, Marshall-2, P. E.-4.
- PLATZ, N. F.—South Bend Grace-Elkhart S. Side-1, South Bend Grace-2, Lakeville-4.
- PLATZ, N. J.—Rockport-1, Shelby-1, South Ind. Conf.-16, Camp Creek-1, Vera Cruz-3, Bremen-2.
- PONTIUS, D. J.—Marshall-1, Cicero-1, Twin Lakes-1, Defiance C-1, New Paris-1, Warsaw-1, Fulton-2, N. Liberty M-1, Ft. Recovery-1, Huntington C-1, Cleveland, Tenn.-1, Chattanooga, Tenn.-1, Rochester C-1.
- PONTIUS, S. H.—Defiance C-1, N. Webster-2.
- PORR, PHILIP—Newville-2, Van Wert-2.
- PRAETORIUS, E. W.—Louisville Trinity-5, Terre Haute-2, Elkhart 1st-2.
- PRECHTEL, H. P.—Greenville C-1, Richmond-1, Twin Lakes-2, Mishawaka-2.
- PRICE, H. R.—Huntington C-1, Decatur-1.
- PULLMAN, GEO. C.—Rochester S-2.
- RAEBER, A. O.—Defiance C-2, E. Germantown-2, Elkhart Watchtower-3, Rochester M-3, Dayton Wayne-3.
- RAINEY, R.—Twin Lakes-3, Edgerton-2, Payne-1, Ft. Recovery-2, N. Webster-1, Bruce Lake-1.
- RAINEY, S. D.—Scott-3.
- RAREY, C. D.—Noblesville-3, Nappanee-3, Huntington-2, Ft. Wayne Bethel-3.

INDIANA CONFERENCE

- RAUSCH, F.—Montgomery-2, St. Mary-2, Van Wert-3, Mishawaka-2, Olney-2, Louisville Zion-4, Indianapolis 1st-4, Urbana-1, South Bend 1st-3, Mishawaka-2, Elkhart S. Side-2, South Bend C-1.
- REES, JOHN—Julietta-2, Edgerton-2, Twin Lakes-3, New Paris-2, Edgerton-3, Noblesville-3, Bunker Hill-2, Ft. Recovery-4, Linn Grove-2, Wolcottville-5.
- REINOEHL, H. H.—Ft. Recovery-2, St. Mary-1, Nappanee C-4, Wolcottville-1, Greenville-1, Nappanee C-4, Syracuse-2, Lakeville-2, South Bend C-1.
- RESSLER, J.—Twin Lakes-1, Silver Lake-1, Danville-1 (Withdrew).
- REUTEPOEHLER, F.—Cumberland, Tenn.-1, Camp Creek-1, Enterprise-4, Lancaster-4, Elberfeld-3, San Pierre-2.
- RIEGEL, R.—Elkhart C-1, South Bend C-1, St. Mary-1, Berrien-2, Mich. Conf.-4, Huntington C-2, Cicero-2, DeKalb-1, Kendallville-Waterloo C-1.
- RILEY, WM.—Payne-2 (Withdrew).
- RILLING, J. H.—Lancaster-2, Marshall-1, Vera Cruz-2, Wabash-3, South Bend Mizpah-4, Rochester S-3, Decatur-4.
- RINGGENBERG, C. D.—Tippecanoe-1, St. Mary-1, Paulding-1, Cavett-1, Hicksville-2, Bunker Hill-3, Phillipsburg-1, Defiance C-2 (Withdrew irregularly).
- ROBERTS, E. E.—Berne C-1.
- ROEDERER, GEO.—Fulton-1, Huntington-1, Richmond-3, Newville-3, South Bend 1st-2, Elkhart Div.-1, Bunker Hill-2, Wabash M-3, Celina C-3, Olney-2, P. E.-4, Louisville Zion-4.
- ROEDERER, IRVIN—Logansport-1, Evansville M-1.
- ROGERS, J. M.—E. Germantown-1, Rochester C-2, Markle-1.
- ROOP, E. R.—Ohio City C-1, Chattanooga-1, Portland C-1, Greenville M-3 (Deposed and expelled).
- ROSENBERGER, J.—E. Germantown-1.
- ROTH, PETER—Elkhart C-2, Fulton-1, St. Joseph-2, South Bend C-1, Defiance C-1, Greenville C-2, Waupecong-2, St. Mary-2, Benton-1, Wanatah-2, Marshall-1, Ft. Wayne Bethel-2.
- ROWE, C. D.—Defiance-2 (Withdrew).
- RUCHSTUHL, J.—Fulton-Huntington C-1 (License revoked).
- RUH, B.—Elkhart C-1, Marshall-2, Olney C-1, South Bend and Berrien-1, Miami C-1, Fulton-1, Huntington C-1, Berrien-1, Elkhart C-1.
- RUSSEL, T. J.—Culver-3.
- SCHAFER, A. B.—P. E.-3, Evansville 1st-2, South Bend C-1, Indianapolis 1st-1, South Bend 1st-2, Cincinnati-1.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- SCHAFER, A. R.—Defiance-1, Twin Lakes-2, Noblesville-2, New Paris-2, Edgerton-2, Waterloo-3, Decatur-2, Mish—Died before reaching appointment.
- SCHAMBERS, J.—Greenville C-1 (Withdrew).
- SCHAMO, C.—DeKalb-1, Cicero-1, E. Germantown-2, Vandalia-2, Fulton-2, Greenville C-1, Defiance-1 (Voluntarily surrendered license).
- SCHEIDLER, M. L.—Noblesville-1, Hicksville-2, Dayton Wayne-1, Elkhart Watchtower-3, South Bend Mizpah-4, Rochester S-3, E. Germantown-1, Urbana-4, Kokomo-5, Evansville 1st-3.
- SCHLEUCHER, H.—Carmi-2, Rockport-1, Mt. Carmel-2, South Ind. Conf.-16, Indianapolis 1st-1, Huntingburg-3, Celina C-2, West Point-2, Bippus-1, Mt. Carmel-2, South Bend 1st-3, Bremen-2, Mishawaka-1.
- SCHLEMMER, C. W.—Logansport-1, St. Peter's-2, Lake Bruce-3, Markle-1.
- SCHMIDLI, J.—Ft. Wayne Bethel-2, Richmond-2.
- SCHMOLL, GEORGE—Mt. Carmel-Carmi C-1, Vandalia-1, Olney C-1, Richmond-1, Montgomery-1, Cincinnati-1, Marshall-2, Huntingburg C-1, Rockport-1, Brazil-1, Bunker Hill-3, Julietta-1, Wabash M-1, Laporte-3, Wabash C-2, Winchester-Greenville-3, Montgomery-2, Ft. Wayne Bethel-3, Huntingburg-1.
- SCHNITZ, J. H.—Tippecanoe-Logansport-1, Altamont-2, Camp Creek-3, Celina C-1, Lancaster-2.
- SCHOLZ, AUGUST—Vandalia-1, Greenville C-1 (Deposed and expelled).
- SCHWILLI, P.—St. Joseph-2.
- SCHUERMAN, F.—St. Mary-1, Fulton-1, Dayton 1st-1.
- SCHUERMEIER, B.—Louisville Trinity-1, Evansville 1st-3, Mt. Carmel-1, Terre Haute-2, Olney-3, Carmi-1, Peru-1, Bremen-5, Dayton 1st-5, Van Wert-1.
- SCHUH, J. C.—Montgomery-2, Greenville C-1, Sulphur Springs-2, Cincinnati-2, Marshall-2, Celina C-3, Montgomery-2, Julietta-1, Logansport-1, Logansport-Royal Center-1, Ft. Recovery-2, St. Mary-1, Wanatah-1, Celina C-2 (Withdrew).
- SCHWARTZ, PHILIP—Miami C-1, Greenville C-1, Elkhart C-2, Huntington-1, Wabash M-1.
- SCHWEITZER, F. G.—South Ind. Conf., Bremen-1, Indianapolis 1st-3, South Bend 1st-3, Terre Haute-1, Dayton 1st-4, Indianapolis 2nd-2.
- SHOOP, S.—Defiance C-1, St. Mary-1.
- SMITH, B. G.—Wabash C-1, Kokomo-3.

INDIANA CONFERENCE

- SMITH, J. E.—St. Mary-1, Fulton-1, Defiance C-1, Van Wert-3, Noblesville-2, Noblesville-Julietta-1, New Paris-3, Van Wert-2, Ft. Wayne Bethel-2, Wabash-1, Huntingburg-2.
- SMITH, J. M.—Lake Bruce-1, E. Germantown-1, Edgerton-1, Edgerton-Hicksville-1, Payne-2, Ft. Recovery-2, Waterloo-1.
- SMITH, L. E.—Tippecanoe-1, Leiter's Ford-1, Lake Bruce-1, Portland M-1, Nappanee M-3, Mt. Carmel-1, Louisville Trinity-1.
- SNYDER, B. F.—Wanatah-1, Montgomery-1.
- SNYDER, EARL—Markle C-1.
- SNYDER, F. L.—Mishawaka-1, Defiance-1, Decatur-2, Defiance-2, Portland-3, Wolcottville-2, Ft. Recovery-3, Markle-1, Urbana-4, Defiance-2, Culver-1.
- SNYDER, W. E.—Logansport-2, Royal Center-3, Altamont-2, Bippus-2, Peru-2, Ridgeville-5, Akron-2, Carmi-1.
- SPANGLER, C. W. —Bunker Hill-1, Winchester-2, Rochester S-4, E. Germantown-1, Greenville M-1, Portland-3, Markle-1, Syracuse-2, Akron-1.
- SPANGLER, D. D.—Greenville-Winchester-1, Clear Creek-1, Julietta-2, Lake Bruce-1, Bunker Hill-2, Van Wert-2, Vera Cruz-3, Tabor-2, New Paris-4, Elkhart Bethel-5, Mishawaka-3.
- SPEICHER, D. D.—Richmond-1, New Paris-1, Logansport-1, Ft. Wayne Bethel-2, Bremen-2, Wabash-3, Mishawaka-2, Van Wert-3, Huntingburg-3, Olney-2, P. E.-4, Indianapolis 2nd-2, E. Germantown-1, South Bend Grace-4.
- SPEICHER, J. L.—Peru-1, Akron-1.
- SPEICHER, G. E.—Winchester-2.
- SPEICHER, P. S.—Bunker Hill-1, Twin Lakes-1, Phillipsburg-4, Emmettsville-1, Emmettsville-Greenville-2, Greenville M-1.
- SPECK, MARTIN—Calhoun-1, South Bend C-1, Elkhart C-1, Kalamazoo-1, Louisville Zion-3, South Ind. Conf. (Withdrew).
- SPENCER, I. G.—N. Liberty M-2.
- STEDCKE, F. J.—Hicksville-1, Huntington C-1, Greenville M-2, Scott-1, Van Wert-5, Peru-1.
- STEDCKE, J. H.—E. Germantown-1, Winchester-1 (Voluntarily surrendered his license).
- STEELE, IRA—Akron-1, Lake Bruce-3, New Paris-2, Edgerton-2.
- STEFFEY, M. W.—Hamilton-1, Elkhart C-2, Indianapolis 1st-1, Dayton 1st-2, P. E.-8, Ft. Wayne Bethel-2, Dayton 1st-2, P. E.-8, Elkhart Div.-3, Dayton 1st-3, Indianapolis 1st-3, Elkhart Div.-2, South Bend 1st-3.
- STEININGER, GEO. C.—E. Germantown-1.
- STEININGER, H.—Berne-2, Defiance C-2, Huntington-2, Logansport-2.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- STIER, C.—Carmi-1, South Indiana Conf.
- STIERLE, F. C.—Indianapolis 2nd-1, Illinois Conf. (Withdrew).
- STIERLE, G. A.—San Pierre-1, Enterprise-1, Elberfeld-3, West Salem-3, Carmi-1.
- STOCKHOWER, C.—Marshall-2, Shelby-1, Van Wert-2, South Indiana Conf. (Withdrew).
- STOOPS, J. E.—Defiance C-1, Waterloo-2, Decatur-3, Wolcottville-1, Urbana-2, Portland-2, Markle-1, New Paris-2, Van Wert-3.
- STOWELL, W. A.—Phillipsburg-1, Star City-2, Common Center-1.
- STREICHER, G.—Julietta-1.
- STRICKLER, H.—Hamilton-1, St. Mary-1, Elkhart C-1, Hamilton-1.
- SUNDERMAN, M. W.—Portland-2, Elkhart Div.-2, South Bend Grace-1, Olney-3, Evansville 1st-5, Olney-2, Indianapolis Grace-1.
- THOMAS, J. W.—Wabash C-1.
- THOMPSON, H. E.—Portland-1, Hicksville-1.
- THORNTON, P.—St. Mary-1.
- TIEDT, J. A.—Medaryville-3, Marshall-2, Brazil-3, Phillipsburg-3, Enterprise-2, Camp Creek-3, Elberfeld 2, Rockport-3, Wana-tah-3, Culver C-3.
- THIERSCH, ROBERT—Owensboro-1, Grayville-2.
- TRACY, W. S.—Waterloo-1, Markle-2, Lake Bruce-2, Royal Center-1, Defiance-1, Defiance-Hicksville-1, Mishawaka-4, Royal Center-1, Ft. Recovery-1, Noblesville-3, Culver C-1, Bunker Hill-2, Celina C-3, Defiance C-1.
- TRAMER, C.—Indianapolis 1st-1, Louisville Zion-2, Olney-2, Indianapolis 1st-3, Indianapolis W. Side M-2, Logansport-1, Julietta-3, Mishawaka-2, Richmond-Montgomery-1, Montgomery-1.
- TROMETER, J.—Evansville 1st-1, Vandalia-2, Waupecong-2, Ionia-2, Mich. Conf.
- TROYER, AND.—Bunker Hill-2.
- TROYER, E. R.—Greenville C-2, Montgomery-2, Greenville C-2, Newville-3, Bremen-3, Wabash-2. Also in South Ind. Conf.
- TROYER, J. K.—Elkhart C-1, Montgomery-1, Montgomery-Richmond-1, Newville-2, Bremen-3, Dayton 1st-2, Wabash-2.
- UDE, CHRISTIAN—DeKalb-1, Carmi-1, Berrien-1, Vandalia-1, Ionia-1, South Bend C-1, Marshall-1, Mich. Conf.-1, Medaryville-1, N. Liberty M-1, South Bend C-1.
- UPHAUS, B.—Marshall-1, Dubois-1, Fulton-1, Berrien-1, DeKalb-1, Newville-2, St. Mary-2, Defiance C-2, Fulton-1, Yellow River C-2, Waupecong-2, Greenville C-2, Celina C-1, Warrenton-2, West Salem C-2, Greenville C-1.

INDIANA CONFERENCE

- WACHNITZ, F. C.—St. Peter-1, Bippus-2.
- WALES, GEO. W.—Greenville C-1, DeKalb-1, E. Germantown-1.
- WALES, JAMES—Fulton-1, DeKalb-1, E. Germantown-2, Cicero-1, Noblesville-1, Van Wert-1, Decatur-1, E. Germantown-Richmond-1, E. Germantown-2, Elkhart Watchtower-3, Kendallville C-2, N. Webster-1, Rochester C-4, Lake Bruce-2, Urbana-1, Huntington-1, Mishawaka-South Bend Mizpah-1, South Bend Mizpah-1, Elkhart S. Side-1, Lake Bruce-1, Logansport-1, Logansport-Peru-1, Noblesville-1, Royal Center-1, N. Liberty M-2, West South Bend-1.
- WALMER, F. B.—Yellow River M-1, Waterloo-2, N. Webster-2, Culver-3, Nappanee C-2, Royal Center-4.
- WEISSHAAR, G. A.—Rockport-1, Bourbon-1, Camp Creek-2, Brazil-3.
- WEISSHAAR, H.—Richmond-1, Bremen-2, Medaryville-3.
- WEISJAHN, A. F.—E. Germantown-1, Paulding-1, Royal Center-2, N. Webster-1.
- WENDALL, C. D.—Decatur-2.
- WESSELER, WM.—Dubois-1, Warrenton-1, Clay Co.-2, Carmi-2, Olney C-2, Vandalia-2, Huntingburg C-2, Cumberland, Tenn.-2, Van Wert-1.
- WESSLING, CHR.—St. Mary-1, Mt. Carmel-Olney C-1, Dubois-Warrenton C-1, Dubois-1, Olney C-1, Vandalia-2, Clay Co.-1, Newville-2, Van Wert-2, Warrenton-2, West Salem C-2, Carmi-3, Huntingburg C-2, South Ind. Conf.
- WERNER, E. E.—Royal Center-1, Royal Center-Lake Bruce-1.
- WEYANT, W. I.—Portland C-2, Huntington S-1, E. Germantown-1.
- WEYRICK, A. E.—E. Germantown-2, Akron-1, Tippecanoe-2.
- WIEST, PETER—St. Mary-Huntington C-1.
- WIETHAUP, F.—Mt. Carmel C-1, Evansville 1st-2, Newville-2, Fulton-1, Yellow River C-2, Whitewater-1, Dayton 1st-2, Huntingburg C-2, Warrenton-2, Indianapolis 1st-1, Evansville 1st-2, Huntingburg-2.
- WILDERMUTH, A. W.—Akron-1.
- WILDERMUTH, WM.—Twin Lakes-1, Elkhart C-2, Huntington C-1, Fulton-1, Twin Lakes-1, Mishawaka-2, Wanatah-1, West Point-1, Rochester C-1, Urbana-1.
- WINTER, G. A.—West Salem-1, Rockport-2, Enterprise-2, Camp Creek-3, Marshall-2, Rockport-2, San Pierre-3, Enterprise-3, Lancaster-2, Elberfeld-1.
- WISE, D. O.—Altamont-1, Waterloo-Hicksville-1, Decatur-4, Louisville Trinity-3, Mt. Carmel-1.

MINISTERS OF THE CONFERENCE AND THE FIELDS

- WISE, J. J.—Decatur-2, New Paris-4, Huntington-4, Kokomo-2, P. E.-8.
- WISE, RUDOLPH—Altamont-1.
- WRIGHT, C. A.—Elkhart S. Side-1, Syracuse-3, Rochester-1, Cicero- $\frac{1}{2}$ -1.
- YOUNG, J. C.—Celina C-3, St. Louis-2, South Ind. Conf.
- YOUNG, J. E.—Defiance C-2, Portland C-2, Culver-2, New Paris-1.
- ZECHIEL, D. E.—Wanatah-1, Waterloo-3, Berne-4, Ft. Wayne Beth-el-4, Indianapolis Grace-2, Huntingburg-2, Louisville Zion-4, Dayton 1st-1.
- ZECHIEL, F. E.—Hicksville-1, N. Webster-2, Portland-3, Dayton Wayne-4, Urbana-1, Elkhart Watchtower-1.
- ZECHIEL, S. I.—Logansport-1, Markle-2, West Point-1, Louisville Trinity-1, Elkhart S. Side-2, Decatur-2, Kendallville C-2, Wolcottville-2.
- ZIMMER, GEORGE—Elkhart C-1, Fulton-2.
- ZUBER, G. F.—Bippus-2, Waterloo-1, Scott-4, West Salem-1, Ridgeville-1.

INDIANA CONFERENCE

The Various Fields of Labor in the Indiana Conference, and the Ministers That Have Served Them

AKRON—(Called Gilead for one year.)

P. Buehler, '88; E. Q. Laudeman, '01-2; A. E. Weyrick, '03; J. M. Lantz, '04; W. Wildermuth, '05; A. A. Knepper, '06-7; I. Steele, '08; A. Geist, '09; J. L. Speicher, '10; E. Q. Laudeman, '11-(Gilead)-12; (Akron), W. E. Snyder, '13-4; C. W. Spangler, '15.

ALTAMONT—(At times served with Camp Creek, discontinued in 1915.)

J. H. Schnitz, '93-4; J. W. Feller, '95-6-7; W. E. Snyder, '03; J. J. Maier, '04; C. P. Maas, '05; D. O. Wise, '06; E. R. Baker, '07; J. Mundorf, '08; R. Wise, '09; J. H. Heldt, '10-1; J. M. Kistler, '12; Ph. Buehler, '13; L. Haney, '14.

ATLANTA—(Added to Noblesville, then to Cicero.)

A. B. Aegerter, '10.

AVILLA—(A part of Kendallville Cir. Hopewell class and Garrett added.)

F. F. McClure, '11-2 (Hopewell add.), F. S. Erne, '13-4-5.

BAINBRIDGE—(A part of Berrien Circuit, and reincorporated.)

A. Nicolai, '61.

BENTON—(Part of Elkhart Circuit. Discontinued.)

P. Roth, A. Geist, '72; A. Hartzler, '73-4; F. Launer, '75-6-7; D. S. Oakes, '78.

BERNE—(Originally a part of St. Mary and Decatur Cir.)

H. E. Overmeyer, '89; T. Carrol, '90-1; Wm. Ackerman, '92; H. Steininger, '93-4; J. W. Metzner, '95-6; C. M. Pierce, '97-8; D. E. Zechiel, '99-00-1-2; D. B. Koenig, '03-4-5; F. Hartman, '06-7-8; C. P. Maas, '09-10; D. A. Kaley, '11-2-3-4-5.

BERNE CIRCUIT—(Formerly Ohio City, Chattanooga.)

E. R. Roop, '10; E. B. Jones, '11-2; J. L. Buyer, Jr., '13-4 (Berne Cir.), E. E. Roberts, '15.

BERRIEN—(A circuit that lay in Michigan and became a part of that Conf.)

B. Uphaus, 1855; J. Fox, B. Ruh, 1856; M. Krueger, 1857; D. Garll, 1858; Chr. Ude, 1859; B. Ruh, J. M. Gomer, 1860; M. Alspach, 1861; R. Riegel, 1862-63; P. Roth, 1864. In 1865 became a part of the Michigan Conf.

FIELDS OF LABOR AND THE MINISTERS

BIPPUS—(Formerly West Point.)

H. Schleucher, '03; W. E. Snyder, '04-5; F. F. McClure, '06; G. F. Zuber, '07-8; F. F. McClure, '09-10; to be supplied, '11; E. D. Haley, '12-3; F. C. Wachnitz, '14-15.

BOURBON—(See Nappanee Circuit.)

G. A. Weisshaar, '10. Added to Nappanee Circuit in '11.

BRAZIL—(First a large circuit, afterward a single appointment, served alone, and then with Terre Haute or Marshall, then alone again.)

J. Beck, '73-4; G. Schmoll, '75 (From '76 to '92 appointed by South Ind. Conf.), M. F. Finkbeiner, '93-4; J. A. Tiedt, '95-6-7; J. Kaufman, '98-9; Wm. Koenig, '00; B. E. Koenig, '01-2; W. L. Luehring, '03; C. Harms, '04; E. C. Ewald, '06; E. J. Nitsche, '07-8-9-10; I. H. Griesemer, '11; L. J. Ehrhardt, '12; G. A. Weisshaar, '13-14-5.

BREMEN—(Yellow River Circuit.)

(Yellow River Circuit), F. Geisel, '57; F. Wiethaup, '58-59; P. Burgener, '60-1-2; A. Nicolai, '63; B. Uphaus, '64-5; Chr. Heim, '66-7; Chr. Ude, '68-9; Chr. Glaus, '70-71; (Bremen), C. Glaus, '72; J. K. Troyer, A. Geist, '73; J. K. Troyer, '74-5; Wm. Koenig, '76-7; E. R. Troyer, '78-9-'80; J. Hoffman, '81-2; M. Krueger, '83-4; H. Weisshaar, '85-6; C. F. W. Hansing, M. S. Metzler, '87; C. W. F. Hansing, '88-9; D. D. Speicher, '90-1; H. Arlen, '92; F. Schweitzer, '93; Wm. Koenig, '94-5-6; N. J. Platz, '97-8; W. G. Braeckly, '90-00-01-02; J. H. Evans, '03-4; B. Schuermeier, '05-6-7-8-9; H. Schleucher, '10-11; I. H. Griesemer, '12-13-14-15.

BREMEN CIRCUIT—(Formerly Yellow River Mission, and added to Nappanee Cir. in '10.)

(Yellow River Mission), F. B. Walmer, '01; J. W. Feller, '02; (Bremen Cir.), J. W. Feller, '03-4-5; L. J. Ehrhardt, '06-7; Ph. Buehler, '08-09.

BUNKER HILL—(Formerly Waupecong.)

F. Geisel, 1858-59; J. Trometer, 1860-61; D. Bartholomew, 1862; H. L. Fisher, 1864; J. Kaufman, 1865; B. Uphaus, 1866-67; P. Roth, 1868-69; J. Miller, 1870-71; Wm. Koenig, 1872-73, (Bunker Hill), A. Troyer, 1874-75; Geo. Schmoll, 1876-77-78; Aug. Iwan, 1879-80; J. Beck, 1881; J. Bruckert, 1882; J. Hoffman, 1883-84-85; Geo. Roederer, 1886-87-88; S. H. Baumgartner, 1889-90; C. F. W. Hansing, 1891; C. W. Spangler, 1892; D. D. Spangler, 1893-94; P. S. Speicher, 1895; J. Bruckert, 1896-97; M. Krueger, 1898; L. J. Ehrhardt, 1899-1900; J. L. Buyer, 1901-02; J. Rees, 1903-

INDIANA CONFERENCE

04; J. M. Lantz, 1905-06; C. D. Ringgenberg, 1907-08-09; W. S. Tracy, 1910-11; J. H. Heldt, 1912-13-14-15.

CALHOUN—(Changed to Kalamazoo and incorporated with the Michigan Conf.)

M. Alspauch, '57; M. Krueger, '58-59; M. Speck, '60; J. M. Gomer, '61-62, (Kalamazoo), M. Speck, '63. Mich. Conf.

CAMP CREEK—(Sometimes together with Altamont, formerly called Shelby.)

(Shelby), F. Launer, 1867; J. Berger, 1868; J. Berger, F. Maurer, 1869; J. Hoffman, L. Grimm, 1870; J. Hoffman, 1872; C. Stockhowe, 1873; J. Miller, 1874; N. J. Platz, 1875. Afterward supplied by South Ind. Conf., (Camp Creek), N. J. Platz, '93; to be supplied, '94; J. H. Schnitz, '95-6; G. F. Winter, '98; G. F. Winter, McConnehey, '99; G. F. Winter, '00; P. Buehler, '01; F. Reutepoehler, '02; J. A. Tiedt, '03-4-5; J. W. Feller, '06-7; A. W. Feller, '08-9-0; G. A. Weisshaar, '11-2; Ph. Buehler, '13; L. Haney, '14-15.

CARMI—(Circuit, mission, station.)

J. Fox, D. Bartholomew, C. Kohlmeier, 1857; C. Ude, 1858; Wm. Wessler, 1859-60; Geo. Schmoll, 1861; A. Dassel, 1862; M. Klaiber, 1863-64; C. F. Mathias, 1865-66; J. Miller, 1867; F. Launer, 1868-69; J. M. Kronmiller, 1870; C. Wessling, H. Schleucher, 1871-72; C. Wessling, E. Bolander, 1873; J. M. Kronmiller, C. Mode, 1874; J. Kronmiller, C. Stier, 1875 (Supplied by South Ind. Conf. until 1893). E. J. Nitsche, 1893; G. Koch, 1894-95; I. H. Griesemer, 1896-97-98; C. Harms, 1899-00; G. Koch, 1901-02; B. Schuermeier, 1903; E. J. Nitsche, 1904-05; B. E. Koenig, 1906-07-08-09-10; A. W. Feller, 1911-12-13; G. A. Stierle; W. E. Snyder, 1915.

CAVETT MISSION—(See Scott.)

CELINA CIRCUIT—(Formed from the southern points of Van Wert Circuit.)

B. Uphaus, 1870; J. Young, 1871-2; J. C. Young, G. Berstecher, 1873; J. Maurer, G. Berstecher, 1874; J. C. Schuh, 1875-6-7; J. Beck, 1878-9-80; Wm. Koenig, 1881-2-3; H. Arlen, 1884-5-6; J. C. Schuh, 1887-8; A. S. Fisher, 1889-90-91; Geo. Roederer, 1892-3-4; Wm. Ackerman, 1895-96; J. F. Bockman, 1897; J. H. Schnitz, 1898; H. Schleucher, 1899-1900; L. J. Ehrhardt, 1901-2; J. L. Buyer, 1903-4-5-6; J. M. Lantz, 1907-8-9; A. D. Kroft, 1910-11; W. S. Tracy, 1912-13-14; E. D. Haley, 1915.

FIELDS OF LABOR AND THE MINISTERS

CELINA MISSION—

B. E. Koenig, '11-2-3-4; F. Hartman, '15.

CHATTANOOGA, TENN.—

D. J. Pontius, '89; to be supplied, '90-01; discontinued.

CHATTANOOGA MISSION—(See Berne Circuit.)

CICERO—(Formerly Noblesville Mission and Cicero).

Jos. Paulin, 1858; J. Hoffman, 1859; Geo. Kloepper, 1860; E. L. Kiplinger, 1861-62; M. Alspauch, 1863; C. Shamo, 1864; S. Kiplinger, 1865-66; D. J. Pontius, 1867; E. L. Kiplinger, 1868-69; R. Riegel, 1870-71; J. Wales, 1872; (Noblesville), J. Wales, 1873; G. W. Freehafer, 1874; A. R. Schafer, 1875-76; A. Hartzler, 1877-78; Aug. Geist, 1879; D. Martz, 1880-81-82; S. S. Albert, 1883-84; J. E. Smith, 1885-86-87; M. L. Scheidler, 1888; E. E. Meyers, 1889-90-91; H. E. Overmeyer, 1892-93-94; J. R. Harper, 1895; C. D. Rarey, 1896-1897; C. D. Rarey, C. McConnehey, 1898; J. Wales, 1899; J. Rees, 1900-01-02; F. Hartman, 1903-04; W. S. Tracy, 1905-06-07; G. C. Lutman, 1908; A. B. Aegerter, 1909; to be supplied, 1910; J. L. Buyer, Jr., 1911; (Cicero), J. L. Buyer, Jr., 1912; M. O. Herman, 1913-14; C. A. Wright, 1914-15.

CINCINNATI—

Ed. Evans, 1864; A. B. Schafer, 1865; Geo. Schmoll, 1866; G. A. Hertel, 1867-68; M. Klaiber, 1869-70; J. C. Schuh, 1871-72; Fr. Brauer, 1873-74; M. Mayer, 1875. (Afterward supplied by the South Ind. Conf. until it was discontinued.)

CLAY Co. MISSION—(A detachment of Marshall Circuit.)

M. Mayer, 1856; Wm. Wessler, 1857-58; Wm. Bockman, 1859; M. Klaiber, 1860-61; Chr. Wessling, 1862; J. Kaufman, 1863; Chr. Heim, 1864-65; J. M. Kronmiller, 1866-67; J. Miller, 1868.

CLEAR CREEK—(Discontinued.)

D. D. Spangler, '89.

CLEVELAND, TENN.—

D. J. Pontius, '88; H. L. Fisher, '89; discontinued.

COMMON CENTER—(Star City and Thorn Hope.)

(Star City), W. A. Stowell, '10-11; (Thorn Hope), W. A. Stowell, '12; (Common Center), W. A. Stowell, '13; J. M. Dustman, '14; to be supplied, '15.

CULVER STATION—(Formerly a part of Twin Lakes Cir.)

J. E. Young, '13-4; F. L. Snyder, '15.

INDIANA CONFERENCE

CULVER CIRCUIT—(Formerly Twin Lakes Cir.)

D. J. Pontius, 1868; E. E. Condo, 1869; Wm. Wildermuth, 1870; J. Ressler, 1871; S. S. Albert, 1872; A. R. Schafer, 1873-4; A. R. Hartzler, 1875-6; D. S. Oakes, 1877; W. Wildermuth, 1878; H. P. Prechtel, 1879-80; Wm. Wildermuth, 1881; H. E. Overmeyer, 1882; B. F. Dill, 1883; R. Rainey, 1884-5-6; E. E. Meyers, 1887-8; J. M. Dustman, 1889-90; H. E. Overmeyer, 1891; J. Rees, 1892-3-4; J. M. Dustman, 1895; P. S. Speicher, 1896; L. Newman, 1897-8-9; (Culver), '10; P. L. Browns, 1901-2-3; C. McConnehey, 1904-5; F. B. Walmer, 1906-7-8; W. S. Tracy, 1909; T. J. Russel, 1910-11-12; J. A. Tiedt, L. Haney, 1913; J. A. Tiedt, Ph. Haney, 1914; J. A. Tiedt, 1915.

CUMBERLAND, TENN.—

Wm. Wesseler, '67-68 (Discontinued).

DANVILLE—

Spring Grove, Wabash C. near Lafayette (Lafayette), Geo. Kloepfer, '59; (Wabash Cir., near Lafayette), to be supplied, 1862; Ph. Schwartz, 1863; D. S. Oakes, 1865; E. L. Kiplinger, 1866-67; (Danville and Spring Grove), E. Condo, 1868; S. S. Albert, 1869; (Spring Grove only), S. S. Albert, 1870; H. E. Overmeyer, 1871-72; S. S. Condo, 1873; (Danville), J. Ressler, 1873; to be supplied, 1874-75; L. W. Crawford, 1876; (Spring Grove), S. S. Condo, 1874; L. W. Crawford, 1875; E. D. Einsel, 1876; (Spring Grove and Danville), E. D. Einsel, 1877-78; to be supplied, 1879; discontinued in 1880.

DAYTON, 1ST CHURCH—(In the early days a part of the Miami Circuit of the Ohio Conf.)

L. Schuerman, 1856; M. W. Steffey, 1857-58; Phil. Bretsch, 1859-60; F. Wiethaup, 1861-62; J. Fox, 1863-64; J. M. Gomer, 1865-66; M. Hoehn, 1867-68; M. W. Steffey, 1869-70; M. Klaiber, 1871-72; J. Kaufman, 1873-74-75; J. K. Troyer, 1876-77; J. M. Gomer, 1878-79; C. F. Hansing, 1880-81; M. W. Steffey, 1882-83-84; M. Hoehn, 1885-86-87; C. C. Beyrer, 1888-89-90; C. F. Hansing, 1891; J. Hoffman, 1892-93-94-95-96; J. M. Haug, 1897-98-99-00; F. Schweitzer, 1901-02-03-04; J. H. Evans, 1905-06-07-08-09; C. Schuermeier, 1910-11-12-13-14; D. E. Zechiel, 1915.

DAYTON, WAYNE AVE.—

A. O. Raber, 1888-89-90-91; W. H. Brightmire, 1892-93; F. E. Zechiel, 1894-95-96-97; J. H. Breish, 1898-99-00-01; A. B.

FIELDS OF LABOR AND THE MINISTERS

Haist, 1902-03; G. B. Kimmel, 1904-05-06-07-08; E. Q. Laudeman, 1909-10; J. H. Breish, 1911-12-13; C. Hirschman, 1914-15.

DECATUR—(Originally a part of the St. Mary Circuit, later a mission, circuit, and individual appointment.)

H. R. Price, 1872; C. C. Beyrer, 1873; J. F. Bockman, 1874; J. Wales, 1875; Jos. Fisher, 1876-7; J. M. Dustman, 1881-2-3; A. R. Schafer, 1884-5; J. E. Stoops, 1886-7-8; F. W. Hart, 1889; F. L. Snyder, 1890-1; S. B. Kring, 1892-3; J. J. Wise, 1894-5; C. D. Wendall, 1896-7; W. H. Mygrant, 1898-99; D. Martz, 1900; S. I. Zechiel, 1901-2; S. S. Albert, 1903; A. B. Haist, 1904-5-6-7; D. O. Wise, 1908-9-10-11; J. H. Rilling, 1912-13-14-15.

DEFIANCE CIRCUIT—(Part of DeKalb Circuit east of St. Joseph River.)

G. A. Hertel, Aispauch, 1859; G. A. Hertel, 1860; B. Uphaus, 1861-62; J. Kronmiller, 1863; J. Berger, 1864; P. Roth, 1865; A. Hartzler, 1866-67; S. S. Albert, 1868; D. J. Pontius, 1869; A. Hartzler, 1870; A. Hartzler, J. F. Bockman, 1871; A. Hartzler, A. Schafer, 1872; C. Schamo, S. Shoop, 1873; E. D. Einsel, J. M. Dustman, 1874; J. Bruckert, 1875; to be supplied, 1876-77; A. O. Raber, 1878-79; Wm. Ackerman, 1880; J. E. Smith, 1881; W. H. Mygrant, 1882; J. E. Stoops, 1883; H. E. Hoover, 1884; P. A. Orth, 1885-86; T. Carroll, 1887; H. E. Meyers, 1888; F. L. Snyder, 1889; S. H. Pontius, 1890; J. M. Dustman, 1891-92; F. L. Snyder, 1893-94; H. Steininger, 1895; H. Steininger, S. C. Cramer, 1896; W. S. Tracy, Ph. Buehler, 1897-98; J. W. Metzner, 1899-00-01; C. A. Rowe, 1902-03; D. A. Kaley, 1904-05; S. J. Kroft, 1906-07; J. E. Young, 1908-09; W. H. Mygrant, 1910; C. D. Ringgenberg, 1911-12; F. L. Snyder, 1913-14; W. S. Tracy, 1915.

DEFIANCE MISSION—(Taken from Defiance Circuit.)

E. E. Hauser, E. H. Baumgartner, 1909; E. H. Baumgartner, 1910-11-12-13; E. O. Haley, 1914; W. H. Flurkey.

DEKALB CIRCUIT—(This is one of the original circuits of the Conference, "a charter member," and was afterward divided into Waterloo and Kendallville Circuits.)

To be supplied, 1852; J. M. Kronmiller, 1853; A. Nicolai, 1854; A. Nicolai, F. Geisel, 1855; B. Uphaus and supply, 1856; M. Mayer, C. Ude, 1857; M. Mayer, D. Bartholomew, 1858; M. Alspauch, 1859; Fr. Geisel, 1860; G. A. Hertel,

INDIANA CONFERENCE

1861-62; Wm. Bockman, C. Schamo, 1863; J. M. Kronmiller, 1864; J. M. Kronmiller, S. S. Albert, 1865; M. Krueger, 1866; S. Kiplinger, 1867; A. Parker, Geo. Wales, 1868; D. S. Oakes, J. Wales, 1869; D. S. Oakes, 1870; E. L. Kiplinger, E. F. Hochstettler, 1871; R. Riegel, E. Einsel, 1872, then divided into Waterloo and Kendallville Circuits.

DUBOIS CIRCUIT—(Also a "charter member" of the Conference, afterward divided into Huntingburg, Warrenton Circuits, now Elberfeld and Rockport.)

P. Burgener, G. Franzen, 1852; B. Uphaus, Wm. Bockman, 1853; J. Keiper, Wm. Bockman, 1854; Wm. Wessler, M. Mayer, 1855; Phil. Bretsch, 1856; M. Hoehn, C. Wessling, 1857; C. Wessling, 1858; John Fox, 1859.

EDGERTON CIRCUIT—(Formerly a part of DeKalb.)

E. Einsel, '75; B. F. Dill, '76-7-8; A. R. Schafer, '79-80; S. S. Albert, '81-2; A. Geist, '83-4; J. Bruckert, '85; W. H. Brightmire, '86; R. Rainey, '87-8; C. M. Pierce, '89; J. Rees, '90-1; E. E. Meyers, '92-3; J. M. Dustman, '94; J. M. Smith, '95-6; J. Rees, '97-8-9; C. McConnehey, 1900; C. H. Burgener, '01-2-3.

EDGERTON MISSION—(A part of Edon, Waterloo, Edgerton Circuits.)

(Edon), W. H. Freshley, '07; (Edgerton), '08-9; J. M. Lantz, 1910-1-2; J. S. Kroft, '13; Ira Steele, '14-15.

EDON—(See Edgerton Mission.)

E. GERMANTOWN CIRCUIT—(Originally a part of Whitewater Circuit.)

E. Evans, 1863; J. Rosenberg, 1864; C. Schamo, 1865-66; A. Parker, 1867; Geo. Kloepfer, 1868; Geo. Wales, 1869; J. Wales, 1870-71; E. Evans, 1872-3; S. S. Albert, 1874-5; J. Wales, 1876-77-78; J. H. Stedcke, 1879; A. O. Raber, 1880-81; D. S. Oakes, 1882; Ph. Orth, 1883-84; G. B. Holdeman, 1885; W. H. Mygrant, 1886-87; Geo. Steininger, 1888-90; H. E. Overmeyer, 1890; J. M. Rogers, 1891; P. Buehler, 1892-3; J. M. Smith, 1894; R. F. Jamison, 1895-6-7-8; A. Weisjahn, 1899; C. W. Spangler, 1900; E. J. Oliver (deceased), A. E. Weyrick, 1901-02; M. L. Scheidler, 1903; P. L. Browns, 1904-5; C. McConnehey, 1906; A. W. Feller, 1907; D. A. Kaley, 1908-09; E. B. Jones, 1910; D. D. Speicher, 1911; C. H. Hartman, 1912; W. H. Flurkey, 1913-14; W. I. Weyant, 1915.

ELBERFELD—(Formerly a part of Dubois Circuit, later called Warrenton, then Tabor.)

FIELDS OF LABOR AND THE MINISTERS

Wm. Wessler, 1856; C. Wessling and M. Hoehn, 1857; J. M. Kronmiller, 1858; M. Klaiber, 1859; Wm. Bockman, 1860-61; J. Hoffman, 1862; Chr. Glaus, 1863-64; F. Wiethaup, J. Beck, 1865; F. Wiethaup, 1866; C. Wessling, 1867-68; H. L. Fisher, 1869-70; B. Uphaus, 1871-72; C. F. Mathias, 1873-74; C. Kohlmeier, 1875 (supplied by the South Ind. till 1892), (Tabor), J. Bruckert, 1893; J. Mundorf, 1894-95-96; Geo. Koch, 1897-98-99; D. D. Spangler, 1900-01; (Elberfeld), H. Gocker, 1902-03-04; to be supplied, 1905; J. A. Tiedt, 1906-07; G. A. Stierle, 1908-09-10; F. Reute-poepler, 1911-12-13; G. F. Winter, 1914; J. W. Feller, 1915.

ELKHART, BETHEL—(Organized in 1905 and with Salem of Mishawaka C. was made a mission. In 1912 Paradise and Trout Cr. of the Mich. Conf. were added.)

C. H. Burgener, '06-07; D. D. Spangler, '08-09-10-11-12; C. H. Hartman, '13-14-15.

ELKHART CIRCUIT—(A "charter member" of Conference.)

Jos. Fisher, B. Ruh, 1852; J. Keiper, M. W. Steffey, 1853; M. W. Steffey, P. Goetz, 1854; Chr. Glaus, H. Strickler, 1855; A. Nicolai, M. Krueger, 1856; Geo. Kloepfer, D. Garl, 1857; M. Alspauch, J. Huffman, 1858; R. Riegel, P. Roth, 1859; Phil. Schwartz, P. Roth, 1860; Phil. Schwartz, B. Ruh, 1861; Jos. Paulin, M. Speck, 1862; Jos. Paulin, Geo. Zimmer, 1863; M. Krueger, 1864; M. Krueger, T. Kerstettler, 1865; Wm. Bockman, E. Condo, 1866; D. S. Oakes, W. Haustedt, 1867; D. S. Oakes, J. K. Troyer, 1868; J. Keiper, S. S. Condo, 1869; J. Keiper, E. T. Hochstettler, 1870; D. S. Oakes, W. Wildermuth, 1871; W. Wildermuth, 1872; H. E. Overmeyer, 1873.

ELKHART, DIVISION ST.—(United with the Watchtower Church and formed the 1st Church.)

Jos. Fisher, 1867-68; J. Fox, 1869-70; G. A. Hertel, 1871-72; G. W. Braeckly, 1873-74; J. Beck, 1875; J. Huffman, 1876-77; C. C. Baumgartner, 1878; M. W. Steffey, 1879-80-1881; C. F. Hansing, 1882-83-84; Geo. Roederer, 1885; Aug. Iwan, 1886-87; M. W. Steffey, 1888-89; J. Huffman, 1890-91; S. Heininger, 1892; J. H. Evans, 1893-94; W. L. Luehring, 1895-96; L. J. Ehrhardt, 1897-98; Thos. Finkbeiner, 1899-00-01; M. W. Sunderman, 1902-03.

ELKHART, 1ST CHURCH—(Formed by the union of Watchtower and Division St. Churches.)

INDIANA CONFERENCE

L. S. Fisher, '04-06; J. H. Breish, '07-10; L. S. Fisher, '11-13; E. W. Praetorius, '14-5.

ELKHART, SOUTH SIDE—

To be supplied, 1893; R. F. Jameson, 1894; J. Wales, 1895; A. B. Haist, 1896-97-98; S. I. Zechiel, 1899-00; discontinued from 1901 to 1905; N. F. Platz, 1905; Geo. Lutman, 1906-07; C. A. Wright, 1908; F. Rausch, 1909-10; J. L. Buyer, Sr., 1911-12-13-14-15.

ELKHART, WATCHTOWER—(United with the Division St. Church to form the 1st Church.)

Jos. Fisher, 1874-75; C. C. Beyrer, 1876; A. Geist, 1877-79; J. Wales, 1880-81; A. O. Raber, 1882-83-84; D. Martz, 1885-86-87; S. B. Kring, 1888-89; W. H. Brightmire, 1890-91; M. L. Scheidler, 1892-93-94; A. S. Fisher, 1895-96-97-98; F. E. Zechiel, 1899; J. O. Mosier, 1900-01-02-03.

EMMETTSVILLE—(United at times with Winchester, Greenville and finally with Ridgeville, which see.)

S. C. Cramer, '02; P. S. Speicher, '95-6-7. United with Ridgeville '08.

ENTERPRISE—(At times served with Lancaster, Grayville, West Salem Cir.)

To be supplied, '94; J. L. Buyer, '95; G. F. Winter, '97; J. A. Tiedt, '01-2; F. Reutepoehler, '03-4-5-6; G. A. Stierle, '07; to be supplied, '08; G. F. Winter, '09-10-11; J. W. Feller, '12-13.

EVANSVILLE, 1ST CHURCH—(Originally a part of the Dubois Cir.)

To be supplied, 1852; F. Wiethaup, 1853-54; Jos. Fisher, 1855; M. Hoehn, 1856; J. Trometer, 1857; H. Kramer, 1858; A. B. Schaefer, 1859-60; J. Fox, 1861-62; M. Mayer, 1863-64; H. L. Fisher, 1865-66; C. F. Mathias, 1867; F. Wiethaup, 1868-69; Jos. A. Maier, 1870-71; H. L. Fisher, 1872-73; M. Hoehn, 1874-75. (From 1876 to 1892 the South Ind. Conf. had charge of this field, and therefore no names here.) L. J. Ehrhardt, 1893; B. Schuermeier, 1894-95-96; W. L. Luehring, 1897-98-99-00; C. Harms, 1901-02-03; W. L. Luehring, 1904-05-06-07; M. W. Sunderman, 1908-09-10-11-12; M. L. Scheidler, 1913-14-15.

EVANSVILLE MISSION—

Irvin Roederer, '15.

FULTON CIRCUIT—(Formerly Miami Mission, divided into Defiance, Twin Lakes and Rochester Circuits, which see. This also was a "charter member.")

FIELDS OF LABOR AND THE MINISTERS

J. Keiper and H. Strickler, 1852; P. Goetz, F. Schuerman, J. Ruchstuhl, 1853; B. Uphaus and supply, 1854; J. M. Kronmiller, Carl Heiden, 1855; J. M. Kronmiller, 1856; F. Wiethaup, 1857; P. Burgener, B. Ruh, 1858; A. Nicolai, J. M. Gomer, 1859; A. Nicolai, D. Bartholomew, 1860; D. Bartholomew, Geo. Kloepfer, P. Roth, 1861; M. Alspauch, D. S. Oakes, 1862; Geo. Kloepfer, B. Uphaus, 1863; Geo. Zimmer, J. M. Condo, 1864; G. Zimmer, A. Parker, 1865; B. Hoffman, S. S. Albert, 1866; B. Hoffman, E. Condo, 1867; J. Keiper, J. Wales, 1868; G. Schamo, Wm. Lueder, 1869; C. Schamo, W. Wildermuth, 1870; Wm. Koenig, S. S. Albert, 1871; F. Launer, 1872-73; E. T. Hochstettler, A. Geist, 1874; E. T. Hochstettler, Geo. Roederer, 1875; W. Wildermuth, 1876; D. J. Pontius, 1877; D. J. Pontius, J. Bruckert, 1878; J. M. Dustman, W. Wildermuth, 1879; J. M. Dustman, J. E. Smith, 1880.

FT. RECOVERY CIRCUIT—(See Portland Circuit.)

FT. WAYNE, BETHEL—(Originally a part of St. Mary Cir.)

M. W. Steffey, 1867-8; J. M. Gomer, 1869-70; M. Krueger, 1871; J. Schmidli, 1872-3; Ed. Evans, 1874-5; P. Roth, 1876-7; Jos. Fisher, 1878-79; M. Hoehn, 1880-1-2; Jos. Fisher, 1883-4-5; J. Miller, 1886-7; D. D. Speicher, 1888-89; C. F. W. Hansing, 1890; Geo. Schmoll, 1891-2-3; S. H. Baumgartner, 1894-5-6-7; J. F. Bockman, 1898; J. H. Evans, 1899-1900-1-2; D. E. Zechiel, 1903-4-5-6; E. Q. Laudeman, 1907-8; C. D. Rarey, 1909-10-11; C. E. Boyer, 1912; E. Q. Laudeman, 1913-14-15.

FT. WAYNE, CRESCENT—

C. Hirschman, '10-13; C. E. Boyer, '14-15.

GRAYVILLE—(Sometimes composed Enterprise and at others New Harmony. Served by the South Indiana Conference until '93.)

G. Koch, '93; R. Thiersch, '94-5; O. Markman, '96-7; H. Gocker, '98-9-00-1; J. Mundorf, '02; B. E. Koenig, '03-4; S. J. Luehring, '05; I. H. Griesemer, '06-7-8-9-10; J. W. Feller, '11-2-3-4; Geo. Lozier, '15.

GILEAD—(See Akron.)

GREENVILLE CIRCUIT—(Sometimes with Emmettsville, Winchester, E. Germantown.)

Phil. Schwartz, Sch. Blaser, 1859; Ed. Evans, 1860-61; Geo. Kloepfer, 1862; E. L. Kiplinger, 1863; J. Hoffman, S. Kiplinger, 1864; J. Hoffman, 1865; P. Roth, A. Scholz, 1866;

INDIANA CONFERENCE

P. Roth, G. W. Wales, 1867; B. Uphaus, J. C. Schuh, 1868; B. Uphaus, E. R. Troyer, 1869; C. Heim, E. R. Troyer, 1870; C. Schamo, Prechtel, 1871-72; E. R. Troyer, 1873; E. R. Troyer, E. Bolander, 1874; B. Uphaus, C. F. W. Hansing, 1875; E. T. Hochstettler, J. Chambers, 1876; E. T. Hochstettler, 1877-78; F. Launer, 1879-80. (From 1881 to 1891 see Winchester.)

GREENVILLE MISSION—

R. F. Jameson, 1892-93; Phil. Buehler, 1894-95; J. M. Dustman, 1896; E. E. Meyers, 1897; H. H. Reinoehl, 1898; J. Stedcke, 1899-00; C. W. Spangler, 1901-02; J. M. Lantz, 1903; L. J. Ehrhardt, 1904-05; P. S. Speicher, 1906-07-08; G. D. Eastes, 1909-10-11; E. R. Roop, 1912-13-14; M. O. Herman, 1914-15.

HAMILTON MISSION—(A "charter member of Conference.")

M. W. Steffey, '52; H. Strickler, '53; G. G. Platz, '54; J. Keiper, '55; H. Strickler, '56.

HICKSVILLE—(Served with Waterloo for a period, also with Edgerton.)

To be supplied, '85; S. B. Kring, '86-7; F. E. Zechiel, '88; M. L. Scheidler, '89-90; W. H. Mygrant, '91-2-3; F. J. Stedcke, '94; H. E. Thompson, '95; J. M. Smith, '96 (united with Edgerton until 1899); A. B. Haist, '99; E. E. Greiner, '00-1; W. H. Freshley, '02-03-04; C. D. Ringgenberg, '05-6; D. O. Wise, '07; C. H. Burgener, '08-9-10; C. H. Hartman, '11; P. L. Browns, '12; A. Geist, '13-4; W. H. Flurkey, '15.

HUNTINGBURG—(As a part of the Dubois Circuit, it was first a circuit, and finally settled into Maple Grove and Huntingburg city.)

J. Fox, 1860; Ch. Glaus, 1861-62; F. Wiethaup, 1863-64; Wm. Wesseler, 1865-66; H. L. Fisher, 1867-68; Geo. Schmoll, 1869; F. Wiethaup, 1870; F. Wiethaup, W. G. Braeckly, 1871; J. Kronmiller, W. G. Braeckly, 1872; J. Kronmiller, 1873; C. Wessling, 1874-75. (From 1876 to '92 the South Ind. Conf. appointed this field.) G. M. Hallwachs, 1893; G. Schmoll, 1894; H. Schleucher, 1895-96-97; J. E. Smith, 1898-99; D. D. Speicher, 1900-01-02; W. G. Braeckly, 1903-04-05; S. J. Luehring, 1906-07-08; D. E. Zechiel, 1909-10; W. G. Braeckly, 1911-12; A. B. Haist, 1913-14-15.

HUNTINGTON—(Taken from the western part of St. Mary's Circuit.)

FIELDS OF LABOR AND THE MINISTERS

B. Ruh, 1859; Jos. Paulin, 1860-61; Phil. Schwartz, 1862; D. S. Oakes, 1863; G. Kloepper, 1864; A. Hartzler, 1865; J. A. Maier, 1866; S. S. Albert, 1867; R. Riegel, 1868-69; E. L. Kiplinger, 1870; H. Price, 1871; J. F. Bockman, 1872; W. Wildermuth, 1873-74; B. F. Dill, 1875; Geo. Roederer, 1876; I. B. Fisher, 1877-78-79; A. Geist, 1880-81; D. J. Pontius, 1882; I. B. Fisher, 1883-84-85; Jos. Fisher, 1886-87; D. Martz, 1888-89; H. W. Fisher, 1890; Wm. Ackerman, 1891; J. Wales, 1892; J. W. Metzner, 1893-94; F. J. Stedcke, 1895; A. Geist, 1896; H. Steininger, 1897-98; C. M. Pierce, 1899-1900; D. Martz, 1901; J. J. Wise, 1902-03-04-05; C. D. Rarey, 1906-07; J. W. Metzner, 1908-09-10; C. H. Burgener, 1911-12-13; W. I. Weyant, 1914; R. W. Loose, 1915.

INDIANAPOLIS, 1ST CHURCH—

M. W. Steffey, 1856; H. Kramer, 1857; M. Hoehn, 1858-59; M. Krueger, 1860-61; A. B. Schafer, 1862; G. G. Platz, 1863; J. M. Gomer, 1864; J. Fox, 1865-66; F. Wiethaup, 1867; J. Kaufman, 1868-69; C. Tramer, 1870; M. Hoehn, 1871-72-73; H. L. Fisher, 1874; C. Tramer, 1875-76-77; C. F. Hansing, 1878-79; Jos. Fisher, 1880-81-82; M. Hoehn, 1883-84; M. W. Steffey, 1885-86-87; C. F. Hansing, 1888-89-90; J. M. Haug, 1891-92; H. Schleucher, 1893; F. Schweitzer, 1894-95-96; W. G. Braeckly, 1897-98; F. Rausch, 1899-00-01-02; J. H. Breish, 1903-04-05-06; S. H. Baumgartner, 1907-08; G. B. Kimmel, 1909-10-11-12-13; J. H. Breish, 1914-15.

INDIANAPOLIS, 2ND CHURCH—

F. Stierle, 1893; to be supplied, 1894; no name given, 1895; Thos. Finkbeiner, 1896-97-98; I. H. Griesemer, 1899-00-01; J. Kaufman, 1902-03-04; F. Schweitzer, 1905-06; C. Harms, 1907; C. F. Hansing, 1908; D. D. Speicher, 1909-10; E. J. Nitsche, 1911-12-13-14-15.

INDIANAPOLIS, GRACE—

G. B. Kimmel, 1900-01-02-03; J. O. Mosier, 1904-05-06; D. E. Zechiel, 1907-08; C. F. Boyer, 1909-10; J. W. Carter, 1911; F. Hartman, 1912-13-14; M. W. Sunderman, 1915.

INDIANAPOLIS, NORTH-EAST MISSION—

J. M. Gomer, 1871-72; M. Klaiber, 1873-74; C. F. Hansing, 1875-76-77; C. Tramer, 1878-79; to be supplied, 1880. Wrecked by tornado and discontinued.

IONIA MISSION—(Transferred to Mich. Conf.)

Chr. Ude, '61; J. Trometer, '62-63.

INDIANA CONFERENCE

JONESBORO—(See Mound City and Cairo.)

JULIETTA—(Later served with Indianapolis, 2nd Church.)

J. Bruckert, '76-7; J. Maurer, '79; J. C. Schuh, '81; C. Tramer, '82-83; M. Hoehn, '85; to be supplied, '86-7; J. Rees, '88-9; D. D. Spangler, '90-1; S. S. Albert, '92.

KENDALLVILLE—(Taken from DeKalb Circuit, and was later divided into Kendallville Station and Avilla.)

R. Riegel, E. Einsel, 1873; M. Krueger, '74; G. Freehafer, '75-6; C. C. Beyrer, '77-8; D. S. Oakes, 1879-80-1; J. Wales, '82; J. Wales, D. E. Hoover, '83; J. M. Dustman, W. Brightmire, '84; A. Geist, '85-6; S. S. Albert, '87; Jos. Fisher, 1888-9; S. B. Kring, 1890-1; S. H. Baumgartner, '92-3; W. H. Mygrant, '94-5-6; J. O. Mosier, '97-8-9; A. B. Haist, 1900-1; J. H. Breish, '02; S. I. Zechiel, '03-4; J. W. Metzner, '05-6-7; P. L. Browns, '08-9; W. H. Freshley, '10-1-2-3-4; J. H. Evans, 1915.

KALAMAZOO—(See Calhoun.)

KOKOMO—(First Y. P. A. Mission.)

A. S. Fisher, '02-05; J. J. Wise, '06-07; M. L. Scheidler, '08-12; B. G. Smith, '13-5.

LAKE CREEK—

J. Mode, '75, supplied afterward by South Ind. Conf.; discontinued.

LAKE BRUCE—(Bruce Lake, Tippecanoe, Leiter's Ford, Lake Bruce, originally a part of Fulton Circuit.)

To be supplied, '88; J. Wales, '89-90; S. S. Albert, '91; D. D. Spangler, '92; J. M. Smith, '93; W. S. Tracy, '94-5; J. Wales, '96; R. Rainey, '97; E. E. Meyers, '98; W. E. Snyder, E. Werner, '99; J. Wales, B. Werner, '00. (Tippecanoe), C. D. Ringgenberg, '01; J. Boehyer, '02; A. D. Kaley, '03; A. E. Weyrick, '04-5; L. E. Smith, '06. (Leiter's Ford), L. E. Smith, '07. (Lake Bruce), L. E. Smith, '08; Ira Steele, '09-10-1; C. W. Schlemmer, '12-3-4; R. W. Hand-schu, '15.

LAKEVILLE—(A part of Elkhart Cir.)

H. H. Reinoehl, '10-11; N. F. Platz, '12-13-14-15.

LAPORTE—

J. M. Gomer, '76-7; J. Hoffman, '78-9-80; G. Schmoll, '81-2-3; A. Iwan, '84; discontinued.

LANCASTER—(See West Salem Circuit.)

LAFAYETTE—(See Danville.)

FIELDS OF LABOR AND THE MINISTERS

LINN GROVE—(Formerly Vera Cruz and Newville.)

J. Fox, 1854; F. Wiethaup, 1855-56; B. Uphaus, 1857-58; Chr. Glaus, 1859-60; M. Hoehn, 1861-62; C. Wessling, 1863-64; Phil. Porr, 1865-66; J. Fox, 1867-68; Geo. Hertel, 1869-70; J. K. Troyer, 1871-72; Chr. Glaus, 1873-74; E. R. Troyer, 1875-76-77; J. Miller, 1878-79; Geo. Roederer, 1880-81-82; C. C. Beyrer, 1883-84-85; J. Hoffman, 1886-87; J. Bruckert, 1888-89; J. H. Evans, 1890; (Vera Cruz), J. H. Evans, 1891-92; M. Krueger, 1893; N. J. Platz, 1894-95-96; D. D. Spangler, 1897-98-99; J. H. Rilling, 1900-01; J. F. Bockman, 1902; L. J. Ehrhardt, 1903; (Linn Grove), E. E. Greiner, 1904-05-06; J. L. Buyer, Sr., 1907-08; J. Rees, 1909-10; D. R. Heil, 1911-12-13-14-15.

LOGANSPOUT—

Wm. Koenig, '74-5; to be supplied, '76; Aug. Iwan, '77-8; M. Hoehn, '79; C. Tramer, '80; J. C. Schuh, '81-2; H. Arlen, '83; J. H. Schnitz, '84; H. E. Overmeyer, '85-6; D. D. Speicher, '87; G. B. Holdeman, '88; Jos. Fisher, '90-1-2; to be supplied, '93; S. I. Zechiel, '94; W. E. Snyder, '95-6; J. Wales, '97-8; S. C. Cramer, '99-00-1; H. Steininger, '02-3; F. F. McClure, '04; A. Geist, '05-6; G. D. Eastes, '07-8; C. W. Schlemmer, '09; J. W. Carter, '10; E. E. Hauser, '11; J. S. Kroft, '12; E. B. Jones, F. F. McClure, '13; E. R. Roederer, '14; J. W. Carter, 1915.

LOUISVILLE, TRINITY—(Organized in 1889 by C. Stockhowe, who served it at first, then was followed by Young, who were appointed by the South Ind. Conf.)

B. Schuermeier, 1893; I. H. Griesemer, 1894-5; D. B. Koenig, 1896-7; S. I. Zechiel, 1898; R. F. Jamison, 1899-00-01-02; F. S. Erne, 1903-4-5-6; E. W. Praetorius, 1907-8-9-10-11; D. O. Wise, 1912-3-4; L. E. Smith, 1915.

LOUISVILLE, WEST SIDE MISSION—

J. Maurer, 1872; C. F. Hansing, 1873-4-5. Afterward stationed by the So. Ind. Conf. until it ceased as an appointment.

LOUISVILLE, ZION—

M. Mayer, 1865-6; M. Klaiber, 1867-8; M. Hoehn, 1869-70; C. Tramer, 1871-2; M. Speck, 1873-4-5. (From 1876 to 1892, the S. Ind. Conf. appointed this field.) W. L. Luehring, 1893-4; F. Rausch, 1895-6-7-8; I. B. Fisher, 1899-1900-1; Geo. Roederer, 1902-3-4-5; W. G. Braeckly, 1906-7-8-9-10; D. E. Zechiel, 1911-2-3-4; B. E. Koenig, 1915.

INDIANA CONFERENCE

MARKLE CIRCUIT—(Detached from Markle Station.)

E. Snyder, '14; F. F. McClure, 15.

MARKLE STATION—(A part of Huntington Cir.)

W. S. Tracy, '92-3; J. Rogers, '94; S. I. Zechiel, '95-6; S. A. Elzy, '99-00; J. E. Stoops, '01; E. E. Greiner, '02-3; C. H. Burgener, '04; F. L. Snyder, '05; P. L. Browns, '06; C. E. Geist, '07-8; E. E. Miller, 1909-10-11-12-13; R. W. Loose, '14; C. W. Schlemmer, '15.

MARSHALL CIRCUIT—(A "charter member" of Conf.)

Fr. Wiethaup, 1852; B. Ruh, 1853-54; P. Burgener, 1855; Wm. Bockman, 1856; J. M. Kronmiller, 1857; M. Klaiber, 1858; Jos. Paulin, 1859; J. M. Kronmiller, 1860; J. Huffman, Geo. Schmoll, 1861; M. Mayer, 1862; Chr. Ude, 1863; G. G. Platz, 1864; Chr. Glaus, 1865; Phil. Miller, 1866; Geo. Schmoll, 1867-68; J. Miller, 1869; C. F. Mathias, J. Maurer, 1870; C. F. Mathias, C. Stockhowe, 1871-72; J. C. Schuh, 1873-74; P. Roth, 1875. Between 1876-1892, the South Ind. Conf. supplied this field, hence no names.) J. A. Tiedt, 1893-94; C. Harms, 1895-96-97-98; J. H. Rilling, 1899; G. Koch, 1900; G. F. Winter, 1901-02; J. Mundorf, 1903-04-05; E. J. Nitsche, 1906-07-08-09-10; I. H. Griesemer, 1911; L. J. Ehrhardt, 1912-13-14-15.

MEDARYVILLE—(See San Pierre.)

MIAMI CIRCUIT—(A "charter member" of Conf. Divided into Greenville Circuit and Montgomery Mission.)

J. Keiper, P. Goetz, '56; C. Glaus, B. Ruh, '57; C. Glaus, P. Schwartz, '58.

MIAMI MISSION—(A "charter member" of Conference. See Fulton Circuit.)

MISHAWAKA—(At first quite a large circuit, now a station.)

M. Krueger, 1872-3; D. S. Oakes, 1874-5; D. S. Oakes, Wm. Ackerman, 1876; J. F. Bockman, 1877-8; E. T. Hochstettler, 1879; H. Arlen, 1880; H. Prechtel, 1881-2; H. E. Overmeyer, 1883; W. Wildermuth, 1884-5; A. R. Schafer (deceased), J. Bruckert, 1886-7; S. S. Albert, F. L. Snyder, 1888; S. S. Albert, 1889-90; F. Rausch, 1891-2; J. Wales, 1893; M. Krueger, 1894; D. D. Speicher, 1895-6; A. Geist, 1897-8; W. S. Tracy, 1899-00-1-2; L. Newman, 1903-4-5-6; F. Rausch, 1907-8; A. S. Fisher, 1909-10-11; H. Schleucher, 1912; D. D. Spangler, 1913-4-5.

MISSISSINAWA—(A part of Montgomery Cir., Phillipsburg.)

J. Hoffman, '63; S. Kiplinger, '64; Geo. Kloefer, '65.

FIELDS OF LABOR AND THE MINISTERS

MOUND CITY AND CAIRO—(Also Jonesboro.)

J. A. Maier, '74; (Jonesboro), J. A. Maier, '75. (Supplied by South Indiana Conf. after '75. Discontinued.)

MT. CARMEL CIRCUIT—(A "charter member" of Conference.)

Fr. Wiethaup, 1852; Jos. Fisher, 1853-54; Wm. Bockman, 1855; Jos. Fisher, C. Wessling, 1856; J. Fox, 1857; C. Kohlmeier, 1858; J. M. Kronmiller, 1859; John Huffman, 1860-61; Geo. Schmoll, 1861; M. Klaiber, 1862; C. Kohlmeier, H. L. Fisher, A. Parker, 1864; Chr. Glaus, 1865; J. Berger, A. J. Miller,; J. Berger, P. Miller,; J. M. Gomer, 1868.

MT. CARMEL STATION—(See circuit.)

John Huffman, 1869; Geo. Kloepper, 1870; J. M. Kronmiller, 1871; J. A. Maier, 1872-73; H. Schleucher, 1874-75. (In the years 1876-1892 the South Indiana Conf. supplied this field, and hence no appointments appear here.) I. H. Griesemer, 1893; L. J. Ehrhardt, 1894-95-96; B. Schuermeier, 1897; J. L. Buyer, 1898-99-00; O. L. Markman, 1901-02-03; H. Schleucher, 1904-05; C. P. Maas, 1906-07-08; C. E. Geist, 1909-10-11-12-13; L. E. Smith, 1914; D. O. Wise, 1915.

MURPHYSBORO—

Geo. Berstecher, '75; afterward supplied by South Ind. Conf. and discontinued.

NAPPANEE CIRCUIT—(Bourbon added in '11. Also Bremen Mission and Yellow River Mission.)

J. W. Metzner, '91-2; H. H. Reinoehl, '93-4-5-6; S. Hofferbert, '97-8; H. H. Reinoehl, '99-00-1-2; C. D. Rarey, '03-4-5; A. S. Fisher, '06-7-8; F. B. Walmer, '09-0; A. B. Aegerter, '11-2-3; E. Greiner, '14-15.

NAPPANEE MISSION—

L. E. Smith, '11-2-3; E. E. Miller, '14-15. See Nappanee Cir.

NEW HARMONY—(United with Grayville, 1901.)

O. L. Markman, '98-9-00.

NEW PARIS—

Jos. Fisher, 1872-3; H. E. Overmeyer, 1874; D. S. Oakes, 1875; J. F. Bockman, 1876; A. R. Schafer, 1877-8; S. S. Albert, H. Arlen, 1879; S. S. Albert, 1880; C. C. Beyrer, 1881-2; D. Martz, 1883-4; J. M. Dustman, 1885; J. M. Dustman, D. D. Speicher, 1886; J. M. Dustman, 1887; J. E. Smith, S. Hofferbert, 1888; J. E. Smith, 1889-90; A. Geist,

INDIANA CONFERENCE

1891-2-3; T. Carroll, 1894; J. Rees, 1895-6; W. H. Mygrant, 1897; J. J. Wise, 1898-9-0-1; J. E. Stoops, 1902-3; D. D. Spangler, 1904-5-6-7; A. A. Knepper, 1908-9-10-1; Ira Steele, 1912-3; F. F. McClure, 1914; J. E. Young, 1915.

NEWVILLE—(See Linn Grove and Vera Cruz.)

NORTH LIBERTY—(New Liberty Mission, West South Bend.)

J. Wales, '01-2; (West South Bend), '03; M. W. Sunderman, '04; N. F. Platz, '05; (New Liberty Mission), I. G. Spencer, '06-7. Discontinued, '08.

NORTH WEBSTER—(A part of Elkhart Circuit.)

J. Bruckert, '79-80-1; A. Geist, '82; W. H. Brightmire, '83; J. Wales, '84; W. H. Brightmire, '85; G. B. Holderman, '86-7; J. F. Bockman, '88; F. E. Zechiel, '89-90; S. H. Pontius, '91-2; S. Beverly, '93; E. E. Meyers, '94-5; R. Rainey, '96; S. C. Cramer, '97-8; Ph. Buehler, '99-00; L. Newman, '01-02; A. F. Wiesjahn, '03; F. B. Walmer, 1904-5; D. R. Heil, '06-7-8-9-10; F. F. Howell, '11; A. D. Kroft, '12-3; J. M. Kistler, '14-5.

OLNEY CIRCUIT—(A part of Mt. Carmel Circuit.)

P. Burgener, 1854; B. Ruh, 1855; Jos. Fisher, C. Wessling, 1856; D. Bartholomew, C. Kohlmeier, 1857; J. Fox, 1858; C. Wessling, 1859; C. Kohlmeier, 1860; Wm. Wesseler, 1861-62; Geo. Schmoll, 1863; ———, 1864; J. Berger, 1865; Chr. Glaus, 1866-67; J. M. Kronmiller, 1868-69; J. Kaufman, 1870; J. Huffman, 1871.

OLNEY STATION—(See Olney Circuit.)

J. Kaufman, 1872; C. Tramer, 1873-74; W. G. Braeckly, 1875. (1876 to 1892, the South Ind. Conf. had the appointing of this field.) F. Rausch, 1893-94; Geo. Roederer, 1895-96-97; D. B. Koenig, 1898-99; B. Schuermeier, 1900-01-02; D. D. Speicher, 1903-04; M. W. Sunderman, 1905-06-07; A. B. Haist, 1908-09-10-11-12; M. W. Sunderman, 1913-14; C. P. Maas, 1915.

OHIO CITY—(Separated into St. Peter's and Chattanooga.)

E. R. Roop, '09.

OWENSBORO—(See Rockport.)

PAULDING—(See Scott-Cavett.)

A. Wiesjahn, '00; W. H. Freshley, '01; G. C. Lutman, '02; C. D. Ringgenberg, '03.

PAYNE—(Of St. Mary Cir.)

E. B. Kern, '91; Wm. Ackerman, '92; R. Rainey, '93; Wm. Riley, '94-5; P. Buehler, '96; J. M. Smith, '97-8.

FIELDS OF LABOR AND THE MINISTERS

PERU—

E. J. Oliver, '99-00; F. F. McClure, '01-2-3; B. Schuermeier, '04; F. F. McClure, '05; W. E. Snyder, '06-7; C. Harms, '08; P. L. Speicher, '09; E. C. Ewald, '10; C. P. Maas, '12-3-4; F. J. Stedcke, '15.

PHILLIPSBURG—(Montgomery, a part of Miami Circuit.)

D. Bartholomew, 1859; M. Mayer, 1860; J. M. Kronmiller, 1861-62; D. Bartholomew, 1863; B. Hoffman, 1864; G. Schmoll, J. C. Schuh, 1865-66; Wm. Bockman, 1867; J. A. Maier, 1868; J. K. Troyer, 1869-70; J. Maurer, E. R. Troyer, 1871; E. R. Troyer, F. Brauner, 1872; J. Hoffman, 1873-74-75; J. Beck, 1876-77; J. C. Schuh, 1878-79; J. Miller, 1880-81-82; F. Launer, 1883; F. Rausch, 1884-85; C. Tramer, 1886-87; L. J. Ehrhardt, 1888; Geo. Schmoll, 1889-90; B. F. Snyder, 1891; (Phillipsburg), L. J. Ehrhardt, 1892; H. Gocker, 1893-94-95; E. E. Meyer, 1896-97; J. A. Tiedt, 1898-99-00; P. S. Speicher, 1901-02-03-04; E. E. Miller, 1905-06-07-08; W. A. Stowell, 1909; C. D. Ringgenberg, 1910; A. Geist, 1911-12; D. P. Claypool, 1913; J. Mundorf, 1914-15.

PORTLAND CIRCUIT—(Ft. Recovery.)

D. J. Pontius, '81; B. F. Dill, '82; J. C. Schuh, '83-4; H. E. Meyers, '87; T. Carroll, '88-9; H. H. Reinoehl, '90-1; S. Hofferbert, '92-3; R. Rainey, '94-5; C. M. Pierce, '96; P. L. Browns, '97-8; J. M. Smith, '99-00; F. L. Snyder, '01-2-3; W. S. Tracy, '04; J. Rees, '05-6-7-8; C. D. Overmeyer, '09; (Portland Cir.), J. E. Young, '10-11; W. I. Weyant, '12-3; E. H. Baumgartner, '14-15.

PORTLAND MISSION—

L. S. Fisher, '85; I. B. Fisher, '87; W. H. Brightmire, '88-9; Ph. A. Orth, '90; F. E. Zechiel, '91-2-3; H. Thompson, '94; F. L. Snyder, '95-6-7; J. E. Stoops, '98-9; M. W. Sunderman, '00-01; C. W. Spangler, '02-3-4; W. H. Mygrant, '05-6; F. S. Erne, '07-8; L. E. Smith, '09; C. H. Hartman, '10; E. R. Roop, '11; J. W. Carter, '12; F. F. McClure, '13; Geo. Lozier, '14; J. Arndt, '15.

PULASKI—(See San Pierre.)

RIDGEVILLE—

W. E. Snyder, '08-9-10-11-12; J. W. Carter, '13-4; G. F. Zuber, '15.

RICHMOND—Geo. Schmoll, 1864; B. Hoffman, 1865; J. Hoffman, 1866-67; J. A. Mayer, 1868-69; Wm. Koenig, 1870. (Made

INDIANA CONFERENCE

a part of Montgomery Cir. in 1871.) H. P. Prechtel, 1873; J. Schmidli, 1874-75; J. Wales, 1876; Geo. Roederer, 1877-78-79. (Added to E. Germantown, 1880.)

ROCHESTER CIRCUIT—

J. Wales, '85-6-7-8; J. Hoffman, '89; D. J. Pontius, '90; W. Wildermuth, '91; J. M. Rogers, '92-3.

ROCHESTER STATION—

H. Arlen, '81-2; L. S. Fisher, '83-4; A. O. Raber, '85-6-7; H. E. Neff, '88-9; D. Martz, '90; S. H. Baumgartner, '91; A. S. Fisher, '92-3-4; C. W. Spangler, '95-6-7-8; M. L. Scheidler, '99-00-1; W. H. Mygrant, '02-3; A. Geist, '04; E. Q. Laudeman, '05-6; L. Newman, '07-8; J. H. Rilling, '09-10-11; C. A. Wright, '12-13; G. Pullman, '14-5.

ROCKPORT—(Owensboro, a part of Dubois Circuit.)

E. L. Kiplinger, 1860; C. F. Mathias, 1868-69; Geo. Schmoll, 1870-71-72; H. Schleucher, 1873; N. J. Platz, 1874; M. Koehl, 1875. (From 1876 to 1892, the South Ind. Conf. appointed this field.) (Owensboro), 1893, R. Thiersch; (Rockport), G. F. Winter, 1894-95; J. L. Buyer, 1896-97; J. W. Feller, 1898; B. E. Koenig, 1899-00; F. S. Erne, 1901-02; G. F. Winter, 1903-04; to be supplied, '05; J. Mundorf, 1906-07; J. A. Tiedt, 1908-09-10; C. Harms, 1911-12-13-14-15.

ROYAL CENTER—

Wm. Ackerman, '81; J. C. Schuh, '82 (added to Logansport until 1890), Ph. Buehler, '90-1; to be supplied, '92-95; W. S. Tracy, 1896; W. E. Snyder, '97-8; W. E. Snyder, E. Werner, '99; J. Wales, '00; A. J. Wiesjahn, '01-2; W. S. Tracy, '03; D. R. Heil, '04-5; D. A. Kaley, 1906-7; S. J. Kroft, '08-9-10-1; F. B. Walmer, '12-3-4-5.

SAN PIERRE—(Medaryville, Pulaski, N. Liberty, Wanatah.)

D. Bartholomew, 1864; Chr. Ude, 1865; (Pulaski), A. Parker, 1866; (N. Liberty), Chr. Ude, '66; J. Keiper, 1867; (Medaryville), Chr. Heim, 1868-69; Wm. Lueder, 1870-71-72; (Wanatah), P. Roth, 1873-74; J. Miller, 1875-76-77; Wm. Koenig, 1878-79-80; Aug. Iwan, 1881-82; (Medaryville), Aug. Iwan, 1883; C. F. W. Hansing, 1884-85-86; H. Weisshaar, 1887-88-89; J. A. Tiedt, 1890; (Wanatah), A. Iwan, 1885; J. C. Schuh, 1886; A. S. Fisher, 1887-88; W. Wildermuth, 1889; B. F. Snyder, 1890; (Medaryville), J. A. Tiedt, 1891-92; E. Bolander, 1893-94; M. Krueger, 1895; (Wanatah), D. E. Zechiel, 1895; (Medaryville), M. Krueger, C. Kalwitz, 1896; J. Mundorf, 1897-98-99; J. W. Fel-

FIELDS OF LABOR AND THE MINISTERS

ler, 1900; (San Pierre), 1901; E. C. Ewald, 1902-03-04; G. F. Winter, 1905; G. F. Winter, G. A. Stierle, 1906; J. L. Winter, 1905; G. I. Winter, G. A. Stierle, 1906; G. F. Winter, 1907-08; J. L. Buyer, 1909-10; J. Mundorf, 1911-12-13; F. Reutepoehler, 1914-15.

SCOTT—(Cavett.)

(Cavett), C. D. Ringgenberg, '04; (Scott), S. D. Rainey, '05-6-7; F. J. Stedcke, '08; A. D. Kroft, '09; G. F. Zuber, '10-1-2-3; A. B. Aegerter, '14-15.

SILVER LAKE—(See Warsaw).

J. Ressler, 1872.

SHELBY—(See Camp Creek.)

SOUTH BEND, 1ST CHURCH—(See cir.)

C. Kohlmeier, 1859; M. Hoehn, 1860. (In 1861-62 was temporarily united with the circuit on account of war conditions). A. B. Schafer, 1863-64; Ed. Evans, 1865; J. Kaufman, 1866-67; Chr. Glaus, 1868-69; J. Berger, 1870-71-72; J. M. Gomer, 1873-74-75; M. Hoehn, 1876-77-78; J. Berger, 1879; F. F. Meyer, 1880-81-82; Geo. Roederer, 1883-84; C. F. Hansing, 1885-86-87; M. Hoehn, 1888-89; M. W. Steffey, 1890-91-92; W. G. Braeckly, 1893-94-95-96; F. Schweitzer, 1897-98-99; E. J. Nitsche, 1900-01-02-03; F. Rausch, 1904-05-06; H. Schleucher, 1907-08-09; J. H. Evans, 1910-11-12-13-14; W. H. Freshley, 1915.

SOUTH BEND CIRCUIT—(Taken from Elkhart Circuit.)

Geo. Eckhart, 1854; J. Fox, 1855; J. Fox, B. Ruh, 1856; Jos. Fisher, 1857-58; E. L. Kiplinger, 1859; R. Riegel, 1860; A. B. Schaefer, M. Speck, 1861; Wm. Bockman, C. Ude, 1862; J. M. Gomer, 1863; P. Roth, 1864; Geo. A. Hertel, 1865-66; Chr. Ude, 1867; B. Hoffman, 1868-69; S. Kiplinger, 1870-71.

SOUTH BEND, GRACE—(Beulah, also part of N. Liberty and West South Bend.)

J. Wales, 1903; M. W. Sunderman, 1904; N. F. Platz, 1905-06-07; F. F. McClure, 1908; L. Newman, 1909-10; W. H. Mygrant, 1911; D. D. Speicher, 1912-13-14-15.

SOUTH BEND MISSION—(Discontinued in '73 and united with the 1st Church.)

C. C. Beyrer, 1872.

SOUTH BEND, MIZPAH—

J. Wales, W. S. Mills, 1893; J. Wales, 1894; M. L. Scheidler, 1895-96-97-98; L. S. Fisher, 1899-00-01; Thos. Finkbeiner, 1902-03; D. Martz, 1904; J. H. Rilling, 1905-06-07-08; F. Hartman, 1909-10; J. O. Mosier, 1911-12-13-14-15.

INDIANA CONFERENCE

ST. LOUIS—

To be supplied, '65-66; J. Young, '74-75.

ST. JOSEPH CIRCUIT—(Transferred to Michigan Conference in '64.)

B. Uphaus, M. Alspauch, '56; M. Alspauch, '58; P. Burgener, '59; P. Schwilli, '60-61; Peter Roth, '62-63.

ST. MARY CIRCUIT—(A "charter member" of Conference. A mother of many fields.)

A. Nicolai, F. Schuerman, 1852; A. Nicolai, J. Fox, 1853; J. M. Kronmiller, H. Strickler, 1854; G. Goetz, C. Wessling, 1855; P. Burgener, 1856; P. Burgener, J. Paulin, 1857; A. Nicolai, E. L. Kiplinger, 1858; B. Uphaus, Ed. Evans, 1859; B. Uphaus, M. Alspauch, 1860; R. Riegel, Fr. Geisel, 1861; M. Krueger, P. Thornton, 1862; M. Krueger, 1863; D. S. Oakes, 1864; Peter Wiest, 1865; D. S. Oakes, 1866; Jos. A. Mayer, 1867; Ad. Hartzler, 1868-69; P. Roth, S. S. Condo, 1870-71; G. W. Freehafer, 1872-73; Fr. Launer, S. Shoop, 1874; J. E. Smith, 1875; S. S. Albert, 1876-77; Fr. Launer, 1878; W. Ackerman, 1879; I. B. Fisher, 1880-81-82; J. Bruckert, 1883-84; J. C. Schuh, 1885; F. Rausch, 1886-87; J. Miller, 1888; S. Hofferbert, 1889-90-91; H. H. Reinohl, 1892.

ST. PETER—(A part of Van Wert.)

C. W. Schlemmer, '10-11; E. B. Jones, '12; F. C. Wachnitz, '13; W. H. Mygrant, '14-15.

SULPHUR SPRINGS—(Added to Indianapolis Mission in '71.)

J. C. Schuh, '69-70.

SYRACUSE—

H. H. Reinoehl, '03-4; C. W. Spangler, '05-6; C. E. Boyer, '07-8; C. A. Wright, '09-10-11; W. H. Mygrant, '12-3; C. H. Burgener, '14-15.

SPIKERVILLE—(See Wabash Circuit.)

SPRING GROVE—(See Danville.)

STAR CITY—(See Common Center.)

TABOR—(See Elberfeld.)

TERRE HAUTE—(Taken up by South Indiana Conference in 1881 by J. F. Young and was served by Young, Stockhowe, Braeckly, Fuchs, Young, under the South Indiana Conference. For several years Brazil was served with it.) Wm. Koenig, '93; E. J. Nitsche, '94-5-6-7; B. Schuermeier, '98-9; F. Schweitzer, '00; W. L. Luehring, '01-2-3; C. Harms, '04; E. C. Ewald, '05-6-7-8-9; L. J. Ehrhardt, '10-11; E. W. Praetorius, '12-13; C. E. Geist, '14-15.

FIELDS OF LABOR AND THE MINISTERS

TIPPECANOE—(See Lake Bruce.)

H. E. Overmeyer, '84.

URBANA—(Part of Wabash.)

J. Wales, '91; W. Wildermuth, '92; J. M. Dustman, '93; A. Geist, '94-5; J. E. Stoops, '96-7; F. E. Zechiel, '98; A. Geist, '99-0-1-2; F. Rausch, '03; M. L. Scheidler, '04-5-6-7; F. L. Snyder, '08-9-0-1; A. A. Knepper, '12-3-4-5.

VAN WERT—(Taken from St. Mary Circuit.)

G. A. Hertel, 1863-64; Chr. Wesseling, 1865-66; Ph. Porr, 1867-68; Wm. Wesseler, 1869-70; J. Keiper, 1871-72; J. F. Bockman, 1873; J. Wales, 1874; C. C. Beyrer, 1875; S. S. Albert, 1876; to be supplied, 1877; S. S. Albert, 1878; B. F. Dill, 1879-80-81; J. E. Smith, 1882-83-84; S. S. Albert, 1885-86; H. Arlen, J. H. Evans, 1887; F. Rausch, 1888-89-90; J. E. Smith, 1891-92; Wm. Ackerman, 1893-94; D. D. Spangler, 1895-96; D. D. Speicher, 1897-98-99; D. B. Koenig, 1900-01-02; Aug. Geist, 1903; J. E. Stoops, 1904-05-06; W. H. Mygrant, 1907-08-09; F. J. Stedcke, 1910-11-12-13-14; B. Schuermeier, 1915.

VANDALIA MISSION—(Taken from Marshall Circuit.)

J. Trometer, 1858-59; C. Wessling, 1860-61; Geo. Schmoll, 1862; Wm. Wesseler, 1863; Wm. Wesseler, J. Beck, 1864; M. Klaiber, Aug. Scholz, 1865; M. Klaiber, F. Launer, 1866; C. Schamo, 1867-68; Geo. Kloepfer, 1869; F. Launer, 1870-71; E. T. Hochstettler, 1872-73; C. Stockhowe, 1874-75.
(Was ceded to the South Indiana Conf.)

VERA CRUZ—(See Linn Grove.)

WAUPECONG—(See Bunker Hill.)

WABASH CITY—(See Miami Mission, Fulton.)

J. Miller, 1872-73; C. C. Beyrer, 1874; Fr. Launer, 1875; C. C. Baumgartner, 1876-77; J. K. Troyer, 1878-79; Geo. Schmoll, 1880; E. R. Troyer, 1881-82; J. Berger, 1883; Geo. Schmoll, 1884-85; C. C. Beyrer, 1886-87; J. Hoffman, 1888; Geo. Roederer, 1889-90-91; D. D. Speicher, 1892-93-94; J. E. Smith, 1895-96-97; S. H. Baumgartner, 1898; A. S. Fisher, 1899-00-01; J. H. Rilling, 1902-03-04; C. H. Burgener, 1905; D. B. Koenig, 1906-07-08; F. S. Erne, 1909-10-11-12; P. L. Browns, 1913-14-15.

WABASH CIRCUIT—(Spikerville.)

(Spikerville), Ira Dawes, 1908-09-10; (Wabash Cir.), 1911; B. G. Smith, 1912; J. M. Lantz, 1913; J. S. Kroft, 1914; J. W. Thomas, 1915.

WABASH, NEAR LAFAYETTE—(See Danville.)

INDIANA CONFERENCE

WANATAH—(See also San Pierre.)

A. Iwan, 1885; J. C. Schuh, 1886; A. S. Fisher, 1887-88; W. Wildermuth, 1889; B. F. Snyder, 1890. Added to Medaryville. D. E. Zechiel, 1895; J. A. Tiedt, 1911-12. In 1913 united with San Pierre.

WARSAW—(See Silver Lake.)

D. J. Pontius, '76; J. M. Dustman, '77-78.

WARRENTON—(See Elberfeld.)

WATERLOO—(A part of the DeKalb Circuit.)

R. Riegel, E. Einsel, '73; B. F. Dill, '74; A. Geist, '75-6; G. Freehafer, '77-8; C. C. Beyrer, '79-80; A. R. Schafer, '81-2-3; J. E. Stoops, '84-5; I. B. Fisher, '86; W. H. Brightmire, '87; W. H. Mygrant, '88-9-0; W. S. Tracy, '91; B. F. Bockman, '92; P. L. Browns, '93; C. M. Pierce, '94-5; D. E. Zechiel, '96-7-8; C. H. Burgener, '99-00; J. M. Smith, '01; B. F. Walmer, '02-3; W. H. Mygrant, '04; W. H. Freshley, '05-6; D. O. Wise, '07; to be supplied, '08; G. F. Zuber, '09; P. L. Browns, '10-1-2; A. Geist, '13-4-5.

WEST POINT—(Now Bippus.)

A. S. Fisher, '86; S. H. Baumgartner, 1887-8; W. Wildermuth, '90; P. L. Browns, '99-00; H. Schleucher, '01-02; (Bippus).

WEST SALEM—(Taken from Mt. Carmel Cir.)

J. Hoffman, 1868; C. Wessling, 1869-70; Chr. Heim, 1871-2; B. Uphaus, 1873-4; C. F. Mathias, 1875. (From 1876 to 1892 the appointments were made by the South Ind. Conf.) G. Winter, 1893; J. Bruckert, 1894-5; H. Gocker, 1896-7; E. J. Nitsche, 1898-9; J. Mundorf, 1900-01; I. H. Griesemer, 1902-3-4-5; H. Gocker, 1906-7; J. W. Feller, 1908-09-10; G. A. Stierle, 1911-12-13; G. F. Zuber, 1914; Rev. Kerlin, 1915.

WEST SALEM CIRCUIT—(Lancaster Cir., Enterprise. See also West Salem. Supplied by the South Ind. Conf., which also separated this field from the West Salem work.)

(Lancaster), J. Mundorf, '93; P. L. Browns, '94-5; B. E. Koenig, '96; J. H. Rilling, '97-8; J. H. Schnitz, '99-00; C. McConnehey, '01-2-3; C. P. Maas, '04; F. Hartman, '05; F. Reutepoehler, '06-7-8-9-10; R. Wise, '11; G. F. Winter, '12-13; (West Salem Cir.), F. W. Launer, '14-15.

WHITEWATER CIRCUIT—(A "charter member" of Conference.)

Peter Goetz, 1852-53; Phil. Bretsch, 1854-55; Chr. Glaus, 1856; Wm. Bockman and E. L. Kiplinger, 1857; Wm. Bock-

FIELDS OF LABOR AND THE MINISTERS

man, 1858; M. Mayer, 1859; Fr. Wiethaup, 1860; Phil. Bretsch, 1861; Ed. Evans, 1862.

WINCHESTER—(See also Greenville Mission.)

J. H. Stedcke, '80; F. Launer, '81-2; J. Miller, '83-4; J. Miller, E. E. Meyers, '85; G. Schmoll, '86-7; D. D. Spangler, '88; L. J. Ehrhardt, '89-90; Geo. Speicher, '91-2; C. W. Spangler, '93-4; D. B. Koenig, '95; P. L. Browns, '96; M. Krueger, '97.

WOLCOTTVILLE CIRCUIT—(A part of DeKalb Cir.)

H. E. Overmeyer, '87-8; J. E. Stoops, '89; H. E. Neff, '90-1; T. Carrol, '92-3; S. Hofferbert, '94-5-6; H. H. Reinoehl, '97; F. L. Snyder, '98-9; W. H. Mygrant, '00-1; J. W. Metzner, '02-3-4; S. I. Zechiel, '05-6; E. E. Greiner, '07-8; E. B. Jones, '09; D. A. Kaley, '10; J. Rees, '11-2-3-4-5.

YELLOW RIVER CIRCUIT—(See Bremen.)

YELLOW RIVER MISSION—(See Bremen Circuit and Nappanee Cir.)

SPECIAL MISSIONARIES, AGENTS, COLLECTORS, EVANGELISTS

E. L. Kiplinger, Agent for N. W. C., '64; J. Keiper, '73.

D. S. Oakes, Miss. to Oregon, '73.

J. Berger, Miss. to Germany, '73.

J. Gomer, Miss. to Galveston, Texas, '80 to '87.

J. M. Haug, Collector for Conf. Debt, '01.

Aug. Iwan, Miss. to Oregon.

L. S. Fisher, Miss. to Oregon.

I. B. Fisher, Miss. to Oregon.

L. Newman, Evangelist.

TABLET OF OUR LIVING MINISTERS—1915

Name.	Birth	Place of Birth.	When Licensed.	By what Conference.	Ordained. Deacon.	Ordained. Elder.	Years of Active Service.	Years of Local Service.
ITINERANT ELDERS								
1. Agerter, A. B.	May 7, 1885	Unrichsville, Ohio	1909	Indiana	1911	1913	6	..
2. Baumgartner, S. H.	Mar. 2, 1860	Near Vera Cruz, Indiana	1887	Indiana	1889	1891	28	..
3. Boyer, C. E.	June 23, 1879	Elkhart, Indiana	1907	Indiana	1909	1911	6	..
4. Breish, J. H.	Feb. 10, 1867	Utica, New York	1890	New York	1896	1898	20	..
5. Browns, P. L.	July 14, 1863	Ayerville, Ohio	1893	New York	1895	1897	22	..
6. Burgener, C. H.	June 14, 1859	Salem Church, Fulton Co., Ind.	1896	New York	1902	1904	16	..
7. Bayter, Jos. L.	May 21, 1860	Louisville, Kentucky	1895	New York	1897	1899	20	..
8. Carter, J. W.	Sept. 2, 1845	Elizabeth, Illinois	1876	F. M.	1876	1878	36	3
9. Ehrhardt, L. J.	June 11, 1861	Muchheim, Germany	1888	F. M.	1893	1895	27	..
10. Evans, J. H.	Dec. 25, 1859	New York City	1881	F. M.	1888	1892	27	7
11. Erue, F. S.	Feb. 21, 1876	Huntingburg, Indiana	1899	F. M.	1902	1904	16	..
12. Feller, J. W.	April 21, 1869	Miami County, Indiana	1895	F. M.	1898	1902	20	..
13. Feller, A. W.	Jan. 8, 1872	Miami County, Indiana	1902	W. M.	1909	1913	7	2
14. Finkbeiner, Thomas	Feb. 6, 1870	Crediton, Canada	1893	Illinois	1895	1897	10	..
15. Freshley, W. H.	Oct. 19, 1876	Rockport, Indiana	1900	Indiana	1902	1904	15	..
16. Fisher, L. S.	April 26, 1856	Evansville, Indiana	1883	Indiana	1885	1887	29	3
17. Greiner, E. E.	Sept. 9, 1863	Ottawa, Illinois	1900	Indiana	1902	1905	10	5
18. Griesemer, I. H.	Oct. 15, 1865	Harlem, New York	1889	So. Indiana	1892	1895	26	..
19. Geist, Aug.	Nov. 15, 1848	Waterloo, Indiana	1872	Indiana	1874	1876	35	3
20. Geist, C. E.	July 28, 1878	Oxford County, Ontario	1894	Canada	1897	1899	19	..
21. Haist, A. B.	Aug. 24, 1866	Laporte, Indiana	1887	Kansas	1890	1892	27	1
22. Hartman, C. H.	Dec. 18, 1862	Elkhart County, Indiana	1899	Mennonite	1903	1905	11	1
23. Hartman, F.	Feb. 1, 1881	Cass County, Indiana	1904	Indiana	1907	1911	11	..
24. Heil, D. R.	Feb. 15, 1862	Gibson County, Indiana	1889	M. E.	1903	1912	5	..
25. Held, J. H.	Feb. 26, 1865	West Salem, Illinois	1895	Indiana	1897	1900	17	5
26. Harms, C.	Aug. 20, 1857	Indianapolis, Indiana	1906	Indiana	1911	1913	5	..
27. Hirschman, C. A.	July 31, 1881	Near Culver, Indiana	1903	Indiana	1906	1909	12	..
28. Kaley, D. A.	Mar. 27, 1879	Dayton, Ohio	1897	Indiana	1901	1903	14	..
29. Kimmel, G. B.	April 22, 1874	Near Bippus, Indiana	1905	Indiana	1907	1909	10	..
30. Knepper, A. A.	June 20, 1879	Waupecong, Indiana	1896	Indiana	1901	1903	19	..
31. Koenig, B. E.	July 11, 1873	Wabash County, Indiana	1908	Indiana	1910	1913	6	1
32. Kroft, A. D.	Sept. 15, 1872	Bremen, Indiana	1900	Indiana	1903	1908	13	..
33. Laudeman, E. Q.	Sept. 17, 1869	Howard County, Indiana	1903	Indiana	1905	1908	11	1
34. Lantz, J. M.	Jan. 28, 1871	Wauseon, Ohio	1909	Illinois	1913	1915	4	..
35. Loose, R. W.	July 29, 1879	Wabash, Indiana	1899	Indiana	1903	1905	13	3
36. McClure, F. F.	Jan. 9, 1870	Rockport, Indiana	1902	Indiana	1905	1908	13	..
37. Maas, C. P.	Nov. 17, 1881	Bryant, Indiana	1891	Indiana	1893	1895	24	..
38. Metzner, J. W.	Jan. 6, 1869	Marshall County, Indiana	1905	Indiana	1907	1909	10	..
39. Miller, E. E.	Feb. 2, 1865	Van Wert County, Ohio	1895	Indiana	1899	1901	18	2
40. Mosier, J. O.	May 22, 1862	Marshall, Illinois	1884	So. Indiana	1887	1889	31	..
41. Mundorf, J.	Aug. 30, 1861	Shanesville, Ohio	1883	Indiana	1888	1890	32	..
42. Mygrant, W. H.	Oct. 26, 1850	Logansport, Indiana	1893	Indiana	1895	1902	22	..
43. Newman, L.	May 5, 1859	Sachsen, Germany	1881	Indiana	1884	1886	34	..
44. Nitsche, E. J.	Feb. 7, 1852	Dayton, Ohio	1904	Indiana	1908	1910	8	..
45. Praetorius, E. W.	Oct. 1, 1882	Wabash, Indiana	1884	Indiana	1886	1889	27	4
46. Rausch, F.	April 11, 1856	Montgomery County, Ohio	1888	Indiana	1890	1892	27	..
47. Rees, J.	June 23, 1850	West Bend, Wisconsin	1897	Indiana	1898	1901	18	..
48. Rilling, J. H.	Jan. 28, 1862	Huntingburg, Indiana	1893	Indiana	1904	1909	15	6
49. Reuteboehler, F.	April 27, 1854	Wayne County, Indiana	1887	Indiana	1889	1894	27	1
50. Scheidler, M. L.	Nov. 28, 1865	Haubstadt, Indiana	1890	So. Indiana	1894	1896	25	..
51. Schuermeier, B.	Jan. 4, 1870	Defiance, Ohio	1906	Indiana	1908	1911	8	1
52. Smith, L. E.	April 16, 1884	Whitley County, Indiana	1888	Indiana	1890	1898	25	1
53. Snyder, F. L.	Sept. 12, 1866	Wayne County, Indiana	1894	Indiana	1896	1898	18	3
54. Snyder, W. E.	Dec. 23, 1872	Near Decatur, Indiana	1887	Indiana	1890	1892	25	3
55. Spangler, D. D.	Mar. 25, 1867	Near Decatur, Indiana	1892	Indiana	1894	1896	14	9
56. Spangler, C. W.	Dec. 16, 1869	Weinsburg, Ohio	1885	Indiana	1887	1889	30	..
57. Speicher, D. F.	Feb. 8, 1855	Celina, Ohio	1894	Indiana	1900	1911	10	11
58. Steede, F. J.	Aug. 11, 1869	St. Joseph County, Indiana	1904	Indiana	1910	1914	7	4
59. Steele, Ira	May 15, 1875	Germany	1899	Indiana	1907	1910	9	..
60. Stierle, A. G.	Dec. 11, 1874	Huntingburg, Indiana	1896	Indiana	1901	1903	15	..
61. Sunderman, M. W.	Jan. 2, 1873	Germany	1890	Indiana	1892	1894	25	..
62. Tiedt, J. A.	Mar. 15, 1864	Gauga County, Ohio	1888	Indiana	1894	1907	26	1
63. Tracy, W. S.	Oct. 25, 1852	Bangor, Michigan	1901	Indiana	1903	1905	13	1
64. Walner, F. B.	Feb. 16, 1870	Wuerttenberg, Germany	1908	M. E.	1911	1913	6	1
65. Weishaar, G. A.	May 22, 1883	Weyant, Pennsylvania	1902	Pittsburg	1904	1906	13	..
66. Wevant, W. I.	Mar. 16, 1876	Emmettsville, Indiana	1893	Indiana	1896	1901	20	2
67. Wise, J. J.	Oct. 18, 1861	Emmettsville, Indiana	1901	Indiana	1907	1909	9	5
68. Wise, C. O.	Oct. 10, 1873	Winnipeg, Canada	1908	Indiana	1910	1912	7	..
69. Wright, D. A.	Sept. 26, 1875	Emmettsville, Indiana	1900	M. E.	1902	1906	..	..
70. Young, J. E.	Nov. 9, 1868	Culver, Indiana	1895	M. E.	1897	1899	20	..
71. Zeehiel, D. E.	Aug. 28, 1860	Bryan, Ohio	1896	M. E.	1908	1910	8	11
72. Zuber, G. F.	Dec. 2, 1871							

TABLET OF OUR LIVING MINISTERS—1915

Name.	Birth	Place of Birth.	When Licensed.	By what Conference.	Ordained Deacon.	Ordained Elder.	Years of Active Service.	Years of Local Service.
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INTINERANT DEACONS

1 Baumgartner, E. H.	Aug. 12, 1868	Linn Grove, Indiana	1910	Indiana	1912	5	..
2 Haney, C. L.	Nov. 1, 1890	Milford, Indiana	1911	Indiana	1915	....	3	..
3 Herman, M. O.	Nov. 21, 1883	Elkhart, Indiana	1910	Indiana	1915	....	12	..
4 Kistler, J. M.	Jan. 30, 1888	Royal Center, Indiana	1912	Indiana	1914	....	3	..
5 Lozier, Geo. S.	Mar. 23, 1884	Bremen, Indiana	1911	Indiana	1914	....	2	..
6 Platz, N. F.	June 12, 1857	Gilead, Miami Co., Indiana	1895	Indiana	1909	....	9	11
7 Pullman, Geo.	Dec. 11, 1887	Urbana, Indiana	1910	Indiana	1914	....	12	..
8 Roederer, J. G.	July 19, 1890	Wabash, Indiana	1911	Indiana	1915	....	1	..
9 Schlemmer, C. W.	April 26, 1878	Wabash, Indiana	1906	U. B.	1912	....	5	3
10 Smith, B. G.	May 3, 1883	Denver, Colorado	1912	Indiana	1912	....	6	..
11 Wacknitz, F. C.	Aug. 22, 1889	Medaryville, Indiana	1913	Indiana	1914	....	2	..
12 Winter, G. F.	April 31, 1856	Oriole, Indiana	1889	So. Indiana	1894	....	26	..

PROBATIONERS IN ACTIVE SERVICE

1 Arndt, Jacob	Mar. 28, 1888	Near San Pierre, Indiana	1915	Indiana	....	....	..	..
2 De Witt, Allen	Aug. 18, 1891	Tipton County, Indiana	1915	Indiana	....	....	..	..
3 Flurkey, Wm. H. ....	....	....	....	....	....	....	..	..
4 Hale, E. D.	Oct. 18, 1868	Burbank, Ohio	1912	Indiana	....	....	4	..
5 Haney, Phil. E.	July 18, 1884	Marshall County, Indiana	1914	Indiana	....	....	..	..
6 Handschu, Ralph	June 21, 1886	Peoria, Illinois	1915	Indiana	....	....	..	..
7 Launer, Floyd W.	April 10, 1882	Cromwell, Indiana	1914	Indiana	....	....	12	..
8 Lozier, Orville O.	April 5, 1891	Bremen, Indiana	1914	Indiana	....	....	12	..
9 J. W. Thomas	Oct. 31, 1874	Hamilton County, Indiana	1915	Indiana	....	....	..	..

SUPERANNUATES

1 Buehler, Phil.	May 4, 1855	Seneca County, Ohio	1888	Indiana	1891	1893	19	8
2 Bockman, J. H.	Dec. 4, 1847	Huntingburg, Indiana	1871	Indiana	1873	1877	..	..
3 Kaufman, J.	Aug. 13, 1834	Wuerttemberg, Germany	1863	Indiana	1865	1867	39	13
4 Krueger, M.	Mar. 10, 1834	Baden, Germany	1856	Indiana	1858	1860	37	22
5 Luehring, W. L.	Feb. 22, 1850	Hautstadt, Indiana	1877	So. Indiana	1880	1882	33	7
6 Schleicher, H.	Mar. 15, 1848	Germany	1871	Indiana	1873	1875	..	..
7 Stoop, Jos. E.	Dec. 23, 1851	Near Decatur, Indiana	1883	Indiana	1885	1887	21	11
8 Weisshaar, H.	Nov. 27, 1848	Wuerttemberg, Germany	1873	Ger. C.	1875	1877	20	22

SUPERNUMERARIES

1 Dustman, J. M.	April 9, 1852	Huntington County, Indiana	1874	Indiana	1878	1880	23	18
2 Fisher, A. S.	Jan. 2, 1855	Tuscarawas County, Ohio	1887	Indiana	1888	1890	26	3
3 Hansing, C. F.	April 16, 1849	Indianapolis, Indiana	1872	Illinois	1873	1875	36	7
4 Hoffman, John	Sept. 20, 1837	Holmes County, Ohio	1858	Indiana	1860	1862	34	23
5 Koch, Ger.	April 12, 1842	Huntingburg, Indiana	1883	So. Indiana	1889	....	..	..
6 Pierce, C. M.	Aug. 15, 1869	Hagerstown, Indiana	1887	Indiana	1891	1890	8	21
7 Reinohl, H. H.	Jan. 12, 1845	Wayne County, Ohio	1890	Indiana	1892	1894	18	7
8 Roederer, Geo.	Oct. 23, 1850	Baden, Germany	1874	Indiana	1877	1879	32	9
9 Rogers, J. M. ....	....	Fulton County, Indiana	1891	Indiana	1893	1895	4	20
10 Schmitz, J. H.	Sept. 11, 1859	Huntington County, Indiana	1884	Indiana	1887	1889	..	..
11 Troyer, A. J.	Aug. 27, 1831	Holmes County, Indiana	1868	Indiana	1869	1870	2	15
12 Troyer, E. R.	June 20, 1843	Holmes County, Indiana	1868	Indiana	1872	1874	..	..
13 Wildermuth, W.	Oct. 7, 1843	Fairfield County, Ohio	1869	Indiana	1872	1881	12	18

LOCAL ELDERS

1 Cramer, S. C.	Dec. 8, 1872	Salem, Decatur Co., Indiana	1896	Indiana	1899	1901	..	..
2 Jones, E. B. ....	....	....	....	....	1911	1913	..	..
3 Mills, W. S.	May 24, 1869	Union City, Indiana	1893	Indiana	1895	1899	14	8

LOCAL DEACONS

1 Buyer, J. L. Jr.	Feb. 27, 1889	Louisville, Kentucky	1911	Indiana	1913	....	4	..
2 Dauner, F.	April 11, 1841	Henschelheim, Bavaria	1877	So. Indiana	1881	....	2	36
3 Carl, R. E. ....	....	....	1897	Indiana	1911	....	..	18
4 Kohlmeier, C.	Dec. 25, 1831	Venbeck, Germany	1857	Indiana	1859	....	8	50
5 Kroft, J. S.	Feb. 20, 1867	Kosciusko County, Indiana	1906	Indiana	1911	....	9	..
6 Scheidler, A. V.	June 5, 1840	Wayne County, Indiana	1868	Indiana	1874	....	4	47
7 Speicher, P. S. ....	....	Holmes County, Ohio	1892	Indiana	1905	....	..	..
8 Steininger, H. H.	1863	Snyder County, Pennsylvania	1893	Indiana	1895	....	..	..
9 Wiesjahn, A. F. ....	....	....	1896	Indiana	1891	....	..	..
10 Zimmer, Geo.	Dec. 17, 1825	Alsace, France	1865	Indiana	1865	....	2	48

INDIANA CONFERENCE

Name.	Birth	Place of Birth.	When Licensed.	By what Conference.	Ordained Deacon.	Ordained Elder.	Years of Active Service.	Years of Local Service.
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LOCAL PROBATIONERS.

1 Bierrie, E. C.....	June 28, 1867	Wells County, Indiana	1900	M. E.
2 Bucks, J. W.....	Feb. 16, 1845	Lebanon County, Pennsylvania	1878	Illinois	....	....	1	37
3 Carey, W. H.....	.....	.....	1894	Indiana	....	....	..	..
4 Dawes, I. C.....	.....	Wabash County, Indiana	1908	Indiana	....	....	2	..
5 Eberhart, H. E.....	Dec. 1, 1891	Indianapolis, Indiana	1914	Indiana	....	....	..	..
6 Mayer, B. A.....	Oct. 6, 1887	Mt. Carmel, Illinois	1914	Indiana	....	....	..	..
7 Meyer, H. L.....	Aug. 30, 1890	Huntingburg, Indiana	1914	Indiana	....	....	..	..
8 Gillman, U. G.....	.....	Mishawaka, Indiana	1907	Indiana	....	....	..	..
9 Kimmel, W. R.....	.....	Dayton, Ohio	1914	Indiana	....	....	..	..
10 Reihle, W. ....	.....	.....	1894	Indiana	....	....	..	..
11 Schlotterbach, C. .	.....	Preble County, Ohio	1910	Indiana	....	....	..	..
12 Schmalzried, E. W. .	.....	La Gro, Indiana	1910	Indiana	....	....	..	..
13 Snyder, Earl F.....	Mar. 30, 1891	Decatur, Indiana	1910	Indiana	....	....	1	..
14 Sult, D. D.....	.....	.....	1896	Indiana	....	....	..	..
15 Miller, J. ....	.....	.....	.....	Indiana	....	....	..	..

Experiences of our Pioneer Preachers' Wives

The heroism and endurance of the wives of the pioneer preachers of the Indiana Conference, in the face of untold hardship, privation and loneliness, demands our recognition and appreciation. Gladly do we lay at their feet these few well-earned flowers. A more noble band of patient sufferers can scarcely be found the world over, and in no other calling of life can their likeness be seen. Modern affluence, with all its comfort and ease, can hardly form any adequate conception of the trials and heart-aches which it was their lot to endure.

With husbands far away on long and dangerous itineraries, they were left behind to care for their families as best they might. Mother had to take the place of the father as well as that of her own, and upon her rested the entire care of the children. She was very often necessitated to go out and earn their food and clothing; many times facing empty flour bin, bare cupboard, depleted pocket-book, while her hungry brood was clinging about her, and crying for food. For months and months such a thing as meat and coffee were not to be found in the parsonage.

When sickness came, bringing its burning fevers and great sufferings, there were no doctors at hand, and those that could occasionally be gotten were nothing more than mere "experimenters." It rested upon mother to be physician, nurse, house-keeper and all. No wonder then that they often collapsed beneath the load. The lonely night-vigils with her sick children were made hideous and gruesome by the howling of hungry wolves, the profanity and wild yellings of drunkards and the prevalence of thieves lurking in the shadows without. What agonies were endured by these faithful souls, no mortal tongue can tell.

When father did finally return from his long itinerary, his younger children did not know him any more, and treated him as a stranger and intruder. Soon he had to go onto his itinerary again. No matter what the needs of his home might be, he must push on, for he is a winner of souls, and the King's business dare not be delayed. We need not even mention that many of our pioneer preachers' wives died of sheer homesickness.

The houses in which they were compelled to live were usually isolated, located off in the woods. These were very small—a

INDIANA CONFERENCE

room or two—and a garret above. They were so poorly constructed that the elements could beat their way right in, and the biting cold of winter held high carnival. The bit of furniture that was to be had was crude and uncomfortable. A few rough chairs, a plain table, old-fashioned rope beds with straw ticks completed the number of their belongings. Such a thing as a rocking-chair, or a lounge or a musical instrument, was unheard of in a preacher's home of these pioneer days. Books and other reading matter to cheer and instruct were very scarce, and nothing was to be had to help spend the long wintry evenings with profit. Child literature was even more rare and as inappropriate as rare. The daily life, if it had not been so constantly a fight for existence, would have been exceedingly monotonous and a humdrum affair.

Most of the school-houses and churches were located far from their homes, and none of them had any conveyance to bring them there. Yet the preacher's family was supposed to be an example to the entire community in godliness, and punctual in attendance upon all the meetings of the church. The condition of those early days baffles all description. One needs but consult the few remaining pioneer ministers' wives and children, who still have these old-time experiences loom up before them, often to haunt them as the nightmare, to get any adequate description. Is it then to be wondered at that not many of their sons and daughters have entered the calling that cost their parents so much hardship? May the memory of these saints, these heroines, be held in highest regard among us, and may the few remaining pioneers receive every attention and kindness at our hands!

TABLET OF OUR DECEASED MINISTERS—1915

TABLET OF OUR DECEASED MINISTERS

Name.	Date and Place of Birth.		Time and Place of Death.		Burial-place.	When Licensed.	By which Conference.	Years in Active Service in Indiana Conf.	Years in Local Conf.	Years in Service in Other Conferences.	Total Years in Service.	When Ordained Deacon.	When Ordained Elder.
Ackerman, Wm.	Mar. 24, 1851.	Kendallville, Indiana.	May 6, 1897.	Colma, Ohio.	Kendallville, Ind.	1876	Indiana	10	8	2	21	1880	1882
Albert, S.	Jan. 15, 1840.	Union County, Pa.	Dec. 21, 1903.	Elkhart, Indiana.	Elkhart, Indiana.	1865	Indiana	30	8	38	38	1867	1869
Alsop, Mich.	Dec. 14, 1812.	East Germantown, Pa.	Dec. 14, 1886.	Minneapolis, Minn.	Minneapolis, Minn.	1855	Ohio	30	8	38	38	1857	1859
Baumgartner, C. C.	Feb. 17, 1841.	Switzerland.	Sept. 12, 1902.	Elkhart, Ind.	Elkhart, Ind.	1870	Indiana	11	21	32	32	1876	1878
Berger, John	Aug. 17, 1841.	Bremen, Indiana.	Feb. 12, 1891.	Oakland, Cal.	Oakland, Cal.	1863	Indiana	20	1	8	29	1866	1868
Beverly, S. E.	Feb. 11, 1859.	Pennsylvania.	Feb. 2, 1894.	Huntington, Ind.	Huntington, Ind.	1892	Indiana	14	1	15	15	1892	1894
Bockman, Wm.	Jan. 17, 1814.	Germany.	Aug. 2, 1890.	No. Webster, Ind.	No. Webster, Ind.	1852	Indiana	14	1	15	15	1855	1857
Bolander, E.	June 22, 1849.	Germany.	Sept. 3, 1894.	Medarysburg, Ind.	Medarysburg, Ind.	1873	Indiana	3 1/2	1	13	13	1880	1882
Brackley, Wm. G.	Sept. 22, 1849.	Germany.	May 1, 1913.	Huntingburg, Ind.	San Pierre, Ind.	1871	Indiana	29	13	42	42	1873	1875
Bruckert, J.	Aug. 15, 1845.	Germany.	Oct. 9, 1910.	Bunker Hill.	Bunker Hill.	1875	Indiana	20	12	32	32	1877	1879
Burgener, F.	Feb. 12, 1820.	Switzerland.	April 16, 1889.	Plymouth, Ind.	Prethy Lake.	1848	Illinois	12	27	39	39	1852	1854
Condo, J. M.	Jan. 7, 1845.	Wayne County, Ind.	Mar. 23, 1870.	Greencastle, Ind.	Greencastle.	1864	Indiana	8	2	10	10	1868	1870
Carroll, Tim.	July 12, 1846.	Wayne County, Ind.	April 18, 1880.	Mansfield, Mo.	Freeport, Ill.	1866	Indiana	3	2	5	5	1868	1870
Caudman, John	July 25, 1834.	Ashtand County, Ohio.	June 15, 1894.	New Paris, Ind.	New Paris, Ind.	1854	U. B.	8	3	11	11	1858	1860
Dassell, Adolph	April 25, 1816.	Pennsylvania.	Aug. 18, 1889.	Silver Lake.	Silver Lake.	1836	Indiana	49	3	52	52	1838	1840
Davis, Ed. C.	Mar. 3, 1836.	Wayne County, Ind.	Nov. 16, 1883.	Carmi, Illinois.	Carmi, Illinois.	1862	Illinois	5	1	6	6	1864	1866
Dickinson, S.	Feb. 24, 1870.	Bremen, Indiana.	Mar. 25, 1911.	Peru, Indiana.	Napperville, Ill.	1868	Indiana	9	17	26	26	1870	1872
Dickson, M.	Apr. 18, 1828.	Germany.	May 21, 1904.	Marshall, Illinois.	Big Creek, Ill.	1859	Indiana	4	17	21	21	1861	1863
Dickson, H. L.	Mar. 14, 1861.	Tuscarawas Co., Ohio.	June 20, 1890.	Ohney, Illinois.	Ohney, Illinois.	1857	East Pa.	13	6	19	19	1859	1861
Dickson, Harry	Sept. 27, 1821.	York County, Pa.	March 3, 1892.	Howard Co., Ind.	Howard Co., Ind.	1858	Indiana	2	2	4	4	1860	1862
Dickson, Geo.	May 29, 1818.	Prussia, Germany.	Aug. 2, 1897.	Logansport, Ind.	Logansport, Ind.	1851	Illinois	11	1	12	12	1853	1855
Dickson, Geo.	Dec. 11, 1843.	Woster, Ohio.	Oct. 1, 1881.	Rock Run, Ill.	Rock Run, Ill.	1851	Illinois	1	1	2	2	1853	1855
Dickson, C.	Apr. 1, 1831.	Stark County, Ohio.	April 30, 1905.	Hudson, Indiana.	Dayton, Ohio.	1871	Indiana	8	31	39	39	1874	1876
Dickson, C.	July 29, 1825.	Switzerland.	Mar. 25, 1863.	Marion, Ohio.	Marion, Ohio.	1856	Indiana	3	4	7	7	1858	1860
Dickson, C.	June 11, 1818.	Switzerland.	Dec. 12, 1875.	Marion, Ohio.	Marion, Ohio.	1813	Ohio	22	3	25	25	1815	1817
Dickson, Henry	July 12, 1870.	Assace, Germany.	Feb. 18, 1882.	W. Liberty, Iowa.	Elberfeld, Indiana.	1893	Indiana	4	5	9	9	1895	1907
Dickson, J. M.	May 8, 1833.	Germany.	July 24, 1891.	Carmi, Illinois.	W. Liberty, Iowa.	1871	Illinois	22	3	25	25	1873	1875
Dickson, J. M.	Mar. 25, 1852.	Julietta, Indiana.	Mar. 15, 1895.	Bunker Hill.	Carmi, Illinois.	1859	Indiana	22	1	23	23	1861	1863
Dickson, Carl	Oct. 21, 1836.	Germany.	Oct. 19, 1878.	Noblesville, Ind.	Howard Co., Ind.	1870	Indiana	12	8	20	20	1885	1887
Dickson, John M.	Nov. 15, 1836.	Germany.	Sept. 18, 1904.	Indianapolis, Ind.	Noblesville, Ind.	1865	Indiana	14	8	22	22	1867	1869
Dickson, S.	July 10, 1803.	Germany.	Feb. 9, 1883.	Elkhart, Ind.	Indianapolis, Ind.	1856	Michigan	13	35	48	48	1858	1860
Dickson, Christ.	Dec. 18, 1824.	Switzerland.	May 30, 1907.	Ohney, Illinois.	Elkhart, Indiana.	1864	West C.	11	43	54	54	1864	1866

*Those marked with an asterisk are charter members of Conference.

†Many years.

‡Dotted lines signify that information was not at hand or in some cases of ordination, advancement was never made.

§One month.

TABLE OF OUR DECEASED MINISTERS—Continued.

Name.	Date and Place of Birth.	Time and Place of Death.	Burial-place.	When Licensed.	By which Conference.	Years in Active Service						Total Years in Service.	When Ordained Deacon.	When Ordained Elder.
						In Indiana Conf.	In Local Service	Years in Service in Other Conferences.	Years in Active Service	Years in Local Service	Years in Active Service			
Hertel, G. A.	27, 1821, Germany.	July 12, 1873, Elkhart, Indiana.	Van Wert, Ohio.	1859	Indiana	14	1	14	14	14	14	14	1861	1864
Hochstetler,	Mar. 17, 1840, Holmes County, Ohio.	June 12, 1914, Rochester, Ind.	Rochester, Indiana.	1870	Indiana	10	0	10	10	34	44	44	1872	1874
Holdeman, G. B.	Sept. 4, 1847, Wayne County, Ohio.	April 26, 1889, Wakarusa, Ind.	Wakarusa, Ind.	1880	Indiana	5	0	5	5	21	26	26	1886	1889
Hoffman, J.	Oct. 3, 1832, Germany.	Aug. 17, 1884, Royal Center, Ind.	Royal Center, Ind.	1884	Indiana	1	0	1	1	21	22	22	1879	1880
Huffman, F.	Oct. 11, 1836, Hagerstown, Indiana.	Feb. 8, 1909, Huntington, Ind.	Huntington, Ind.	1872	Indiana	11	0	11	11	37	48	48	1879	1881
Ivan, August	Aug. 15, 1840, Prussia, Germany.	Feb. 13, 1897, Galveston, Texas.	Galveston, Texas.	1876	Indiana	11	0	11	11	37	48	48	1879	1881
Kalwitz, Carl	May 20, 1837, Germany.	Feb. 23, 1902, Wanatah, Ind.	Wanatah, Indiana.	1867	Indiana	2	0	2	2	32	34	34	1867	1869
Karstetter, J. ....	.....	.....	.....	.....	.....	2	0	2	2	12	14	14	1867	1869
*Keiser, Jacob	Dec. 31, 1824, Reamstown, Pa.	Feb. 8, 1909, Naperville, Ill.	Naperville, Ill.	1849	Illinois	11	0	11	11	48	59	59	1851	1853
Kiplinger, J.	April 30, 1801, Pennsylvania.	Nov. 5, 1878, Fulton, Indiana.	Fulton, Indiana.	1866	Indiana	1	0	1	1	22	23	23	1869	1871
Kiplinger, S.	Aug. 26, 1839, Wayne County, Ohio.	June 8, 1899, Creston, Iowa.	Creston, Iowa.	1861	Indiana	5	0	5	5	6	11	11	1866	1868
Klaiber, M.	Aug. 13, 1831, Haysen, Germany.	Oct. 14, 1889, Denver, Colorado.	Denver, Colorado.	1857	Indiana	19	0	19	19	28	47	47	1860	1862
Kloepfer, G.	Mar. 11, 1812, Center County, Pa.	Sept. 21, 1886, Oakland, Indiana.	Oakland, Indiana.	1841	Ohio	16	13	29	16	13	29	29	1841	1859
Koch, Chas. R.	Sept. 16, 1844, Bloomfield, Ohio.	Dec. 13, 1881, Cincinnati, Ohio.	Cincinnati, Ohio.	1873	Minnesota	8	0	8	8	27	35	35	1874	1877
Koch, Mich.	Jan. 18, 1819, Germany.	May 28, 1897, Des Moines, Iowa.	Des Moines, Iowa.	1862	Mt. E.	8	0	8	8	27	35	35	1874	1877
Koenig, Wm.	April 24, 1836, Germany.	Oct. 15, 1909, Bremen, Indiana.	Bremen, Indiana.	1869	Indiana	20	10	30	20	25	45	45	1871	1873
Kring, Sam. B.	May 8, 1833, Johnstown, Pa.	July 28, 1893, Decatur, Indiana.	Decatur, Indiana.	1850	W. Pa.	23	4	27	23	26	49	49	1852	1854
Kronmiller, J.	Mar. 15, 1817, Germany.	Aug. 22, 1896, Carmi, Illinois.	Carmi, Illinois.	1853	Indiana	23	1	24	23	26	49	49	1855	1857
Krummel, J.	Jan. 1, 1837, Switzerland.	Dec. 9, 1862, Holly Springs.	Holly Springs.	1861	Indiana	1	0	1	1	16	17	17	1868	1870
Launer, Fred	Oct. 4, 1831, Switzerland.	April 24, 1904, Laurel, Oregon.	Laurel, Oregon.	1863	Indiana	20	0	20	20	16	36	36	1868	1870
Mater, Henry	Jan. 1, 1831, Germany.	Sept. 17, 1864, Atlanta, Georgia.	Atlanta, Georgia.	1862	Indiana	10	21	31	10	21	31	31	1868	1870
Mayer, Jos. A.	Oct. 23, 1836, Germany.	Sept. 26, 1914, Carmi, Illinois.	Carmi, Illinois.	1866	Indiana	21	0	21	21	12	33	33	1867	1870
Mayer, Melch.	Jan. 26, 1815, Germany.	Aug. 8, 1888, Mt. Carmel, Ill.	Mt. Carmel, Ill.	1835	Indiana	3	0	3	3	11	14	14	1857	1859
McConnelley, C.	Feb. 20, 1876, Adams County, Ind.	Oct. 16, 1907, E. Germantown.	E. Germantown.	1898	Indiana	9	0	9	9	11	20	20	1900	1904
McConnelley, C.	Mar. 20, 1804, Crawford County, O.	Mar. 4, 1902, Oregon, Missouri.	Oregon, Missouri.	1887	Indiana	3	0	3	3	11	14	14	1889	1891
Miesse, Sam. K.	Mar. 4, 1816, Berks County, Pa.	Sept. 18, 1882, Noblesville, Ind.	Noblesville, Ind.	1840	Western	41	0	41	41	1	42	42	1842	1845
Miesse, Samuel	Feb. 2, 1806, Reading, Pa.	Aug. 22, 1883, Greenville, Ohio.	Greenville, Ohio.	1840	East Pa.	43	0	43	43	1	44	44	1842	1845
Miller, Jac.	Feb. 1, 1833, Germany.	Oct. 9, 1891, Dayton, Ohio.	Dayton, Ohio.	1866	Indiana	23	0	23	23	23	46	46	1868	1870
Miller, Phil.	Mar. 17, 1825, Fairfield County, Ohio.	April 26, 1894, Altamont, Ill.	Camp Creek, Ill.	1866	Indiana	23	0	23	23	23	46	46	1868	1870
Mode, Jacob	Sept. 25, 1836, Germany.	Oct. 28, 1886, Grayville, Ill.	Grayville, Ill.	1872	Indiana	2	1	3	2	1	4	4	1876	1879
*Nicola, And.	Feb. 5, 1814, Germany.	.....	Norwell, Michigan.	1843	Ohio	20	1	21	20	1	21	21	1843	1849
Oakes, D. S.	Sept. 5, 1837, Dauphin County, Pa.	May 15, 1906, Ft. Wayne, Ind.	Kendallville.	1862	Indiana	42	0	42	42	3	45	45	1864	1866
Oliver, E. J.	Dec. 16, 1876, Lake County, Indiana.	April 15, 1901, Peru, Indiana.	Hobson, Indiana.	1889	Indiana	2	0	2	2	0	2	2	1901	1901
Overmeyer, H.	May 27, 1836, Sudusky, Ohio.	Feb. 1, 1895, Noblesville, Ind.	Noblesville, Ind.	1870	Indiana	19	6	25	19	6	25	25	1872	1874
Pinkerton, W.	Jan. 21, 1836, Holmes County, Ohio.	Dec. 4, 1911, Milford, Ind.	Milford, Indiana.	1875	Indiana	36	0	36	36	1	37	37	1875	1877
Platz, G. G.	April 9, 1817, France.	April 22, 1904, Marshall, Illinois.	Marshall, Illinois.	1844	Ohio	18	1	19	18	1	19	19	1846	1848

*Those marked with an asterisk are charter members of Conference.

†Ported lines signify that information was not at hand or in some cases of ordination, advancement was never made.

TABLET OF OUR DECEASED MINISTERS—Continued.

Name.	Date and Place of Birth.		Time and Place of Death.		Burial-place.		When Licensed.	By which Conference.	Years in Active Service in Indiana Conf.	Years in Local Conf.	Years in Service in Other Conferences.	Total Years in Service.	When Ordained Deacon.	When Ordained Elder.
	Sept.	25, 1851, Chicago, Illinois.	Dec.	17, 1913, Olney, Illinois.	Marshall, Illinois.	1874								
Platz, N. J.	Sept.	25, 1851, Chicago, Illinois.	Dec.	17, 1913, Olney, Illinois.	Marshall, Illinois.	1874	Indiana	4	14	17	39	1876	1879	
Port, Philip	June	11, 1846, Austria.	July	5, 1881, Dayton, Ohio.	Dayton, Ohio.	1875	Ohio	2	12	15	31	1876	1881	
Prechtel, Henry	Nov.	17, 1844, Seneca County, Ohio.	June	27, 1894, Emporia, Kansas.	Winnamac, Ind.	1879	Indiana	2	10	22	32	1881	1887	
Raney, Rob.	Nov.	3, 1880, Seneca County, Ohio.	June	10, 1897, Kevana, Indiana.	Blakeslee, Ohio.	1882	Indiana	5	5	1	12	1885	1887	
Ramey, S. D.	Nov.	3, 1880, Seneca County, Ohio.	June	10, 1897, Kevana, Indiana.	Blakeslee, Ohio.	1882	Indiana	5	5	1	12	1885	1887	
Rigdel, John	July	6, 1808, Pennsylvania.	Jan.	22, 1907, Scott, Ohio.	Lightsville, Ohio.	1904	East Pa.	15	19	4	53	1850	1857	
Rigdel, Reub.	April	22, 1818, Mifflin County, Pa.	May	11, 1888, Lightsville, Ohio.	Lightsville, Ohio.	1835	Ohio	13	12	19	44	1849	1852	
Rohrer, Jos.	Oct.	30, 1801, Lancaster County, Pa.	June	11, 1890, Middleport, Ind.	Smiths, Elk.	1835	Ohio	13	12	19	44	1849	1852	
Roth, Bern.	Dec.	31, 1819, Germany.	Jan.	10, 1884, Elkhart Co., Ind.	Elkhart Co., Ind.	1855	Indiana	18	21	3	39	1861	1863	
Rub, Peter	Dec.	19, 1827, Germany.	Jan.	22, 1898, South Bend, Ind.	South Bend, Ind.	1852	Illinois	12	41	5	58	1854	1858	
Schaefer, A. B.	Sept.	17, 1797, Forest, Virginia.	Dec.	20, 1910, South Bend, Ind.	South Bend, Ind.	1852	Illinois	12	41	5	58	1854	1858	
Schaefer, A. R.	Oct.	1, 1831, Lancaster County, Pa.	Dec.	15, 1885, Decatur, Indiana.	E. Germantown, Ind.	1850	Western	4	10	20	39	1836	1839	
Schanno, Chas.	April	5, 1824, Lebanon, Pa.	April	15, 1885, Decatur, Indiana.	E. Germantown, Ind.	1850	Western	4	10	20	39	1836	1839	
Schmidt, Geo.	Dec.	7, 1830, Germany.	June	26, 1911, Hicksville, Ohio.	Hicksville, Ohio.	1873	Indiana	11	25	11	46	1874	1876	
Schneeman, Fred	Dec.	7, 1830, Germany.	June	26, 1911, Hicksville, Ohio.	Hicksville, Ohio.	1873	Indiana	11	25	11	46	1874	1876	
Schwartz, Ph.	July	29, 1842, Germany.	Aug.	16, 1908, Dayton, Ohio.	Dayton, Ohio.	1861	Illinois	20	13	43	73	1863	1865	
Schwitzer, F.	July	29, 1842, Germany.	Aug.	16, 1908, Dayton, Ohio.	Dayton, Ohio.	1861	Illinois	20	13	43	73	1863	1865	
Spencer, Geo.	Dec.	3, 1876, Urbana, Indiana.	Nov.	6, 1911, Lafayette, Ind.	Lafayette, Ind.	1879	Ohio	4	5	21	40	1881	1883	
Spencer, Fred	Dec.	3, 1876, Urbana, Indiana.	Nov.	6, 1911, Lafayette, Ind.	Lafayette, Ind.	1879	Ohio	4	5	21	40	1881	1883	
Stedley, M. W.	April	12, 1882, North Dakota.	Nov.	3, 1908, Urbana, Indiana.	Urbana, Indiana.	1891	Indiana	2	12	1	15	1854	1856	
Steininger, G.	April	27, 1821, York County, Pa.	July	25, 1905, Dayton, Ohio.	Dayton, Ohio.	1906	Indiana	2	12	1	15	1854	1856	
Stoll, John	Sept.	21, 1797, North Warsaw, Ind.	Sept.	6, 1856, Marion Co., Ind.	Marion Co., Ind.	1847	Indiana	2	8	49	57	1855	1855	
Storker, H.	Sept.	21, 1797, North Warsaw, Ind.	Sept.	6, 1856, Marion Co., Ind.	Marion Co., Ind.	1847	Indiana	2	8	49	57	1855	1855	
Tanner, Conr.	Jan.	13, 1824, Germany.	Jan.	13, 1824, Germany.	Germany.	1824	East Pa.	4	8	49	57	1855	1855	
Trommer, J.	June	12, 1809, Germany.	June	12, 1809, Germany.	Germany.	1824	East Pa.	4	8	49	57	1855	1855	
Troyer, J. R.	June	18, 1838, Holmes County, Ohio.	June	18, 1838, Holmes County, Ohio.	Holmes County, Ohio.	1859	Illinois	19	13	13	45	1857	1859	
Ude, Christian	Apr.	4, 1824, Prussia, Germany.	Oct.	16, 1901, Emmetsville, Ind.	Emmetsville, Ind.	1857	Illinois	24	25	4	53	1859	1862	
Upland, Bern.	Aug.	4, 1855, Germany.	Oct.	16, 1898, Michigan.	Michigan.	1848	Illinois	24	25	4	53	1859	1862	
Van Camp, A.	Feb.	13, 1860, Allen County, Indiana.	Mar.	10, 1870, Decatur, Ind.	Decatur, Indiana.	1848	Illinois	24	25	4	53	1859	1862	
Wales, G. W.	Oct.	21, 1844, Sandusky County, O.	Mar.	10, 1870, Decatur, Ind.	Decatur, Indiana.	1848	Illinois	24	25	4	53	1859	1862	
Wesscher, Wm.	Mar.	1, 1813, Hanover, Germany.	May	6, 1894, Evansville, Ind.	Kendallville, Ind.	1867	Indiana	2	12	1	15	1854	1856	
Wiedling, Ch.	July	23, 1827, Kutenais, Germany.	Aug.	25, 1909, Hartsville, Texas.	Hartsville, Texas.	1853	Indiana	30	22	32	92	1857	1859	
Wiedmeyer, S.	Dec.	15, 1826, Fairfield County, O.	Sept.	12, 1864, Fulton Co., Ind.	Fulton Co., Ind.	1847	Illinois	24	33	28	85	1849	1851	
Wolf, John P.	Dec.	15, 1826, Fairfield County, O.	Sept.	12, 1864, Fulton Co., Ind.	Fulton Co., Ind.	1847	Illinois	24	33	28	85	1849	1851	
Zimmer, Mich.	Nov.	21, 1817, Alsace.	Aug.	21, 1891, Garrett, Indiana.	Bremen, Indiana.	1850	Illinois	14	2	16	38	1855	1855	

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INDIANA CONFERENCE

Chronological List of the Deceased Ministers

- 1856—Henry Strickler.
1862—Jacob Krumeisen.
1863—David Garl, Adolph Dassel, Philip Schwartz.
1864—John F. Wolf, Henry Maier.
1869—A. B. Schafer.
1870—Geo. W. Wales, J. M. Condo.
1871—Levi Grim.
1873—George A. Hertel.
1874—John Stoll.
1875—Christian Glaus.
1878—Adam Hartzler, John Kiplinger.
1879—John Karstetter.
1880—E. E. Condo, H. L. Fisher.
1881—Charles R. Koch, Philip Porr, Gerhardt Franzen.
1882—Peter Goetz, Samuel K. Miesse.
1883—S. Heiss, Samuel Miesse, Samuel Dickover.
1884—Joseph Rohrer, Fred Hoffman.
1885—Adam R. Schafer, Mathias Klaiber.
1886—Michael Alspach, George Kloepfer, Jacob Mode.
1888—John Riegel, Melchior Mayer.
1889—Peter Burgener, George B. Holdeman, John Caufman, G. Steininger.
1890—Reuben Riegel, Wm. Bockman.
1891—John M. Gomer, Michael Zimmer, Jacob Miller, John Berger.
1892—Harry W. Fisher.
1893—Samuel B. Kring, George E. Speicher.
1894—Henry Prechtel, Samuel E. Beverly, Philemon Miller, Timothy Carroll, Ernest Bohlander, Wm. Wesseler.
1895—H. E. Overmeyer, Carl F. W. Hansing, Samuel Kiplinger, Jacob Trometer.
1896—John M. Kronmiller.
1897—Fred Wiethaup, Wm. Ackerman, Michael Koehl, Robert Rainey, Joseph Fisher, August Iwan, Solomon Wildermuth.

CHRONOLOGICAL LIST OF THE DECEASED MINISTERS

1898—Peter Roth, Christian Ude.

1901—Edward J. Oliver, Fred Launer, Bernard Uphaus.

1902—Carl Kalwitz, Henry E. Meyers, Conrad Tramer, C. C. Baumgartner.

1903—S. S. Albert.

1904—George G. Platz, M. F. Finkbeiner, John M. Haug.

1905—George Frederick, M. W. Steffey, Jacob K. Troyer.

1906—David S. Oakes.

1907—Christian Heim, Sch. D. Rainey, Charles McConnehey.

1908—Irvin Spencer, George Schmoll.

1909—Jacob Keiper, Jacob Huntsinger, Wm. Koenig, Ans. Van Camp, Chr. Wessling.

1910—Bernard Ruh, George Freehafer, John Bruckert.

1911—Edwin C. Ewald, Charles Schamo, Frederick G. Schweitzer, Wesley Pinkerton.

1913—Wm. G. Braeckly, Nimrod J. Platz.

1914—Eli T. Hochstettler, Joseph A. Maier.

1915—Henry Gocker.

DATE NOT KNOWN—A. Nicolai, Fr. Schuerman.

In Memory of Our Dead

Rest, weary feet, that slow and halting trod
Life's short, rough path; rest till that wondrous day,
When ye upon the eternal hills of God
Shall run, with strong, firm step, your joyful way.

Fold patient hands upon the quiet breast,
Faithful ye toiled an humble place to fill;
Hereafter called to do His high behest,
Ye shall work out your Maker's glorious will.

Close dreamy eyes, out from whose depths there shone,
Longings in this poor life unsatisfied:
We shall behold the King upon His throne,
And life, and joy, and beauty multiplied.

Peace, throbbing heart, nor pain, nor care, nor grief,
Hopeless desires, nor powerless zeal, shall more
Trouble thy pulses, pain shall find relief,
And hope fulfilment on that deathless shore.

But where soft shadows lie and grasses wave,
While summer birds sing around thy lower bed;
Sleep when the snow falls gently on thy grave,
And winter winds sigh hoarsely over thy head.

Blessed the dead who, dying in the Lord,
Rest from their labors. That sweet rest be thine!
Rest in the promise of His gracious Word;
Rest in the likeness of the life divine.

—*Evangelical Messenger.*

Brief Sketches of the Lives of the Deceased Members of the Conference

The following are the charter members of the Conference: S. Dickover, Chr. Glaus, A. Nicolai, F. Wiethaup, B. Uphaus, J. Fisher, P. Burgener, P. Goetz, F. Schuerman, J. Keiper, M. W. Steffey, G. Franzen, B. Ruh.

WM. ACKERMAN (1851-1897)

Brother Ackerman was born of Evangelical parentage, March 21, 1851, near Kendallville, Indiana. His father was a very useful member, and occupied many important positions in our church. William, his son, had set out to become a Doctor of Medicine, but having been defrauded of money to the amount of \$300 by the physician that was instructing him, he was compelled to abandon this pursuit. In 1875 he was converted to God and, uniting with the Evangelical Association at Kendallville, became a devoted worker for the Lord. Ere long the call of God was heard, urging him to greater service, and in September, 1876, he received license from the Indiana Conference as preacher on probation.

He was sent with D. S. Oakes to the Mishawaka Circuit, and it was his good fortune to find a home with a family named Wahlsmith. Mrs. Wahlsmith had been a school-teacher, and became a great blessing to him, since he had only a very limited education. She carefully instructed him in grammar, and, as he often humorously said, "caused him to read through the dictionary seven different times, in order to enrich his language and gain a larger vocabulary." At the close of this year he located for two years, and upon re-entering the work in '79, was sent to St. Mary and Van Wert Circuit, with B. F. Dill as colleague. In 1880 he served Defiance Circuit, and Royal Center in 1881. He was quite successful on these fields in winning souls to Christ.

In the spring of '82 the Board of Missions appointed him as missionary to Oregon, and after a brief service in this capacity he had to cease work on account of his health. The climate affected his speech adversely. He then engaged in selling Bibles and books as agent for the American Bible Society, traveling in Oregon, Washington and California. After a three years' absence he returned to South Bend, Ind., where he engaged in the coal business. Later on he ventured in the same business with a brother in Tennessee, but meeting with financial failure, returned to Indiana.

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Feeling impressed to re-enter the ministry, he applied in 1891 and was appointed to Huntington Mission. In 1892 he was assigned to Payne Mission. Previous to the reading of the appointments at this session, he felt extra good, and made his horse "Frank" an honorary member of the Missionary Society by paying the required sum for such membership. He surely did appreciate his faithful horse! When the appointments were read, however, he was greatly disappointed in not being returned to Huntington. Since Payne did not appeal very much to him (nor to anybody else) he refused to go. The Bishop said quietly to him, "Then there will be a flock without a shepherd, and you will be responsible for that flock before God." He repented of his action and went to the field, which proved to be a great blessing to him. During the year the health of J. E. Smith, pastor of Van Wert, failed, and he was transferred to Van Wert to succeed Brother Smith. The next year he was returned to Van Wert, and becoming acquainted with a Miss Anna Murphy, an accomplished school-teacher, he married her in April, 1894. She became a great help to him in his work. In '95 and '96 he was sent to Celina Circuit, where illness and death overtook him. On March 6th, 1897, he took his departure, in full assurance of the faith. Interment took place in the Ackerman Cemetery at Kendallville, D. S. Oakes and J. H. Evans conducting the obsequies.

As a minister, he was full of zeal. He was a devoted and successful soul-winner. As a pastor, he was beloved, unsparing in devotion and sympathetic. His was a social nature, blessed with a jovial and entertaining spirit. He was witty, congenial and possessed of a good bit of humor. "Like Abraham Lincoln, he had a remarkable fund of anecdotes, suited to almost every occasion, always prepared to give apt, spontaneous and striking illustrations." In conventions, especially, his wit was helpful.

SALEM S. ALBERT (1840-1903)

Brother Albert was born in E. Germantown, Indiana, June 13, 1840, where he also grew up to manhood and acquired his primary education. He took advanced studies at Dublin, Ind., and in '63 matriculated at Plainfield College. He also learned the trade of broom-making, which he pursued for a while.

Concerning his conversion and consecration to the work of the Lord, he says, "Before my conversion I thought I would be religious, and tried to do the right, but could not do as I thought the Bible required. The reason was that I was not pardoned of my

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sins, and as such a person I was under great condemnation. In '56, I firmly resolved to seek Christ for the forgiveness of my sins, and found Him precious to my soul." Later on he dedicated himself to the Lord, which he expressed in the following lines:

"Since Christ has bought me with His blood,
I am, therefore, no more my own.
He will wash me in that crimson flood,
His death for all my sin atones.
As Christ has given all for me,
To Him my everything I give;
And in His courts I'll ever be,
And to His glory try to live.

"My time is His, I shall improve
It to His honor, and to my good.
Not one thing will I hence remove,
But dedicate it as I should;
My hands shall be in His employ,
And every day work to His praise."

He at once united with the Evangelical Association after his conversion, and in '61 was elected as an exhorter, whose duty it was to give a short exposition of a Scripture passage and urge people to live accordingly. This gave him excellent opportunity to develop his talents in public speaking. In a few years his class heartily recommended him to Conference for the work of a minister.

HIS MINISTRY

He received his license as preacher on probation, and was received into the itinerancy, Sept., 1865. Prior to this step in his life, he clerked in a hardware store at Indianapolis. While here, he was convinced of his divine call. He served as follows: 1865-6, DeKalb; 1866-7, Fulton; 1867-8, Huntington; 1868-9, Defiance; 1869-71, Spring Grove; 1871-2, Fulton again; 1872-3, Twin Lakes; 1873-4, Gilead; 1874-6, E. Germantown; 1876-8, St. Mary's; 1878-9, Van Wert; 1879-81, N. Paris; 1881-3, Edgerton; 1883-5, Noblesville; 1885-7, Van Wert again; 1887-8, Kendallville; 1878-91, Mishawaka; 1891-2, Bruce Lake; 1892-3, Julietta; 1893 he located. Supplied Wabash 1898-9, six months; 1902, South Side, Elkhart; 1903, Decatur, until Dec. 14th, when he died "in the harness," as he desired it.

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The following rules he adopted for himself when pastor at Spring Grove, near Danville, Ill., 1869:

1. When at all possible, arise at 4 A. M. for prayer, reading of God's Word and meditation. The reading shall be systematic.

2. Visit at least one family or person each day for the purpose of conversing with them regarding the salvation of their souls.

3. Never attempt preaching a text which was not studied upon the knees.

4. Daily commit a portion of God's Word.

5. Each day observe some hour for secret devotion.

6. Study to show thyself approved of God unto all men.

How near he realized these rules we are not told; but they are worthy of general adoption.

Brother Albert was a pious and conscientious servant of God, affable, faithful and indulgent. He was not eloquent or deep in his preaching, rather practical and exhortatory. He labored with average success, and was nobly supported by his wife, who was a Miss M. L. Hudnett, whom he had married in Sept., 1868. He was the father of seven children, of which three survived him.

The funeral services were held in the Watchtower Church at Elkhart, in charge of J. O. Mosier. Aug. Geist, a life-long friend, was to preach the sermon, but failing to arrive in time, on account of a wreck on the road, S. H. Baumgartner gave an address on his life and work in the Conference. A goodly number of the ministers were present. Interment was made at Elkhart, Dec., 1903.

MICHAEL ALSPACH (1812-1886)

Synopsis: Born in Union Co., Pa., Dec. 4, 1812. Died in North Minneapolis, Minn., Aug. 21, 1886. Converted in 1838. Licensed to preach by the Ohio Conference in 1855. Ordained deacon in 1857, and as elder in 1859. Buried in the Lac Wood Cemetery of Minneapolis. Survived by wife and 6 children.

Alspach served in 3 Conferences—Ohio, Indiana and Kansas—until age compelled him to retire. His desire to save souls continued to the end. His last public work was done Aug. 8, '86, offering the closing prayer and pronouncing the benediction with spiritual vigor and unction.

He was received into the Indiana Conference from the Ohio in '56, and moved on Elkhart Circuit near Benton, Ind., onto a farm, 7 miles south-east of Goshen. From this place he traveled

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in Indiana and Michigan. He served one year in Ohio with Aaron Jambert. In the Indiana Conference he served as follows: '56, St. Joseph Circuit in Michigan; in '57, St. Joseph Circuit and Calhoun Mission in Michigan; in '58, Elkhart Circuit, his home field; in Sept., '59, DeKalb Mission. He also had supervision of Defiance Mission this year, with Geo. A. Hertel as colleague. In '60 he served St. Mary's Circuit with B. Uphaus; in '61, Berrien Circuit, Mich.; in '62, Fulton Circuit, with D. S. Oakes as colleague. This was a year of great trials and difficulties. This circuit was 300 miles in circumference, requiring 3 weeks to a round, preaching daily.

Alspach suffered much from asthma. His oldest son, who worked the farm up to this time, was now in the Civil War. The sympathizers with the Confederates were many. Religious life was at a low ebb. At one time Alspach was so wrought up by an attack on him from an officer of the church that he forgot his evening appointment, and was 12 miles past it before he thought of it. In '63 he was sent to Cicero Circuit, which closed his ministry in the Indiana Conference, having united with the new Michigan Conference, organized Sept., '64.

This Conference sent him to Lima Circuit, and he continued work several years, when he moved his family near Plainfield, Ill., and sustained a local relation with the Illinois Conference for 4 or 5 years. After this he moved to Missouri and united with the Kansas Conference, in which he traveled until old age compelled him to locate. He was a good and pious man. It was said of him, "He was not eloquent in his preaching, but unostentatious, earnest, sincere and exhortative. He had some good success."

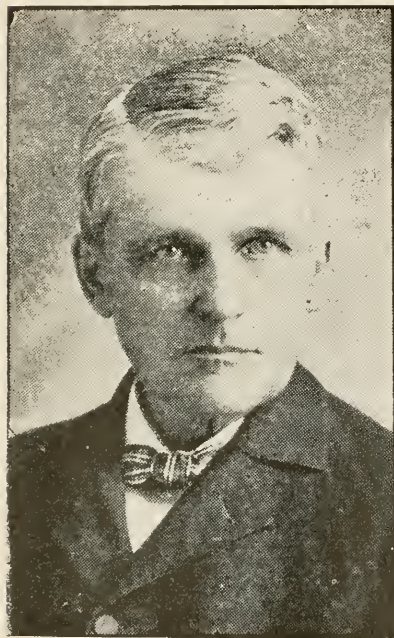
CHRISTIAN C. BAUMGARTNER (1842-1902)

Synopsis: Born at Orange, Dachfelden, Canton of Berne, Switzerland, Feb. 2, 1842; died at Elkhart, Indiana, Sept. 3, 1902; buried at Elkhart; converted in the Old Baptist Church, near Linn Grove, Ind., '68, under the labors of J. Fuchs. Licensed to preach, Sept., '70; entered the active work, Sept., '75; ordained deacon, '76; elder, '78; served as Presiding Elder 8 years; twice was delegate to General Conference; 3 times Secretary (German) of the Conference; taught public school from his 13th to 17th year; court interpreter at Bluffton; Doctor of Medicine, '63 to '75, '87-1902; preached from '75 to '87; married Barbara Lehman, of Ohio, Oct. 8, '63; father of five children.

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HIS BOYHOOD DAYS AND IMMIGRATION TO AMERICA

He was the second son of John Baumgartner, a school teacher and book-binder. His father carefully directed the inclinations of his sons, and endeavored to give them a good, Christian, as well as a secular, education. To the grief of the family, the father died when the boys were but 9 and 11 years old, Christian being the younger. This caused them great sadness, and when it came to leaving the blue Jura mountains of Switzerland and their many friends, it went doubly hard.



CHRISTIAN C. BAUMGARTNER

Christian had a special knack for learning, reading print at the early age of four years. He was witty and humorous, saying of himself that he had no talent to sing up to his eighth year. He got hold of a book that had these words in it, "Songs with their own melody." "That suits me," he said. "I can sing my own melody to these songs," and he proceeded to do so to the dismay of those about him. Later on he became a good singer and a vocal teacher.

At the age of six, he went to school, his father being the teacher, and read French as readily as a boy of 13. In '49, with his parents, he came to Fluh, among the mountains, where his poetic feelings were awakened. Close to his home there was a waterfall, below which were fish. Trying to catch some of them, he fell in, and would have drowned, had not his brother called his parents in time to the rescue. There were many crabs in the stream, and being very fond of crab-meat, he would catch them, and unceremoniously eat them raw! He had a great liking for literature, especially for history, reading, early in life, Pilgrim's Progress, Stilling's Works, Huebner's Biblical History, History of the Turkish Wars, History of Switzerland, and Natural History.

Concerning their migration to America, he writes, "After a five days' stay at Havre, we boarded the ship 'Gentleman of Nor-

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folk,' and after 42 days, rocking on the billowy ocean, at eventide, we reached Manhattan, near New York. There were 160 passengers on board, all of which, but three, took sea-sickness, I being one of the three that escaped the ordeal. When we neared the land, the lights of New York and Brooklyn cast their glimmer upon the waters. To the right were the palaces of Castle Garden and the light-house of Sandy Hook; to the left, Ft. Lafayette with her 200 cannon, threatening the deep, while the masts of the thousands of ships in New York harbor looked like a large piece of timber in winter. Back of all this lay the green ocean, dashing high her waves, together with numerous ships and pilot-boats that silently glided to and fro like huge swans."

He was homesick for the fatherland, with its Alpine scenes, fantastic colors formed by the morning and evening sun playing upon the glaciers; its Sunday mornings with ringing church-bells and re-echoing mountains, and, above all, the friendships that were left behind. A new world lay before him, a world with an unknown language and strange customs.

Landing the morning after their arrival, they spent the day on land, and, boarding the steamer "Henry Hudson," at eventide, they reached New Albany, N. Y., the next morning. They proceeded to Buffalo by rail, and from thence to Cleveland by boat, and finally to Sugar Creek Township, Wayne County, Ohio, where they were royally received by relatives. After a seven weeks' stay they proceeded to Berne, Ind., where her brother was living, and where they remained until the marriage of the mother. Christian's mother and brother went several miles every day to work, leaving him alone. The surroundings were new and uninviting. Wolves prowled about, and all manner of wild things; he had no books to read, was weak in body, and too young to work, and altogether he felt miserable and neglected. A few months later a change came to all this. His mother married Rev. Christian Baumgartner, of Vera Cruz, with whom they had spent a few days on their way to Berne. Now he could attend an English school, and, making rapid progress, was soon at the head of his class.

In '55 he attended school at Bluffton, Ind., being as happy as could be. His leisure hours were often spent on the banks of the Wabash, fishing and thinking of the time when Red Jacket and Tecumseh lived along this stream; and of the camp-fires of the Shawnees and Delawares that lived under the sycamore trees smoking their pipes, and of their tomahawks in hand when they gave the "war-cries," to the terror of new settlers. Here in school he

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also made rapid progress, and soon ranked as one of the best in the class.

He was now thirteen years old. It was decided that he should teach school. He took the prescribed examination, and received his license, and joyously returned home.

While teaching, many amusing and sometimes irritating things occurred. He was a mere boy and small for his age. He had grown scholars, and some of which were very ignorant, ill-mannered, and brutish. He was firm, courageous and determined. His motives were often misunderstood, and hence he was slandered and persecuted; but he always maintained his manliness and credit. Few experience so much in so short a time as he, and the tension of teaching almost wrecked his body. During his teaching period he was often called on to act as court interpreter in Bluffton. He also used his pen in writing articles against wrong-doing, and defending the right. Profanity in those days was awful, slanders many, first-fightings frequent. The neighborhoods were like volcanoes, not knowing when they would belch forth the lava of profanity, slander, and end in gruesome deeds. He said, "There was at this time and place a religious war in progress." All churches fighting each other, each thinking themselves in the right. But the work of the Evangelical Association in this community wrought a great transformation.

A STUDENT OF MEDICINE

At this time ague was raging throughout the country, and this gave him a strong desire to study medicine. Rev. Klein, of Tiffin, Ohio, had previously urged him to enter the Reformed Seminary, and study for the ministry. He, however, had no such inclination, and realized that it was a great wrong to preach to suit the itching ears of the people. On May 27th, '59, at the age of seventeen, he left home to study medicine, without any guarantee of having means enough even to pay for his tuition. His parents promised to assist him as much as their penury would allow, but he looked to God to provide the ways and means to fulfil his desire. He found a place with Dr. S. W. Bartges, of Akron, Ohio, where he also providentially met Dr. Barrick. Having finished his course of study, he began practicing in Wayne Co., among his Swiss friends. In '65, he moved to Linn Grove, Indiana, where he continued his practice for ten years with great success.

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HIS CONVERSION

It was here, under the labors of John Fuchs, who was holding a revival in the old Baptist Church, near the town, that he was converted, in the winter of 1868-9. Having attended some services he became serious about his salvation, but it was hard for him to pull away from the old Mennonites, especially since his step-father was one of the leading preachers of that denomination at this time. But his uncle, Samuel Baumgartner, brother of his step-father, called on him, and prevailed on him to come again to the revival. The Doctor consented, and when they entered the church it was crowded. Samuel Baumgartner went to the front, as usual, expecting the Doctor to follow. Turning around, he discovered that the Doctor was hunting for a rear seat. He motioned to him to come up in front, which he did, much against his desire. Brother Fuchs preached an unctuous sermon that gripped the Doctor's heart. When the invitation was given, the Doctor knelt and began to wrestle for salvation. Like others, he discovered that he had had only a form of godliness, and not the power. He was gloriously converted, and became very active in the Evangelical Association, of which he now became a member.

HIS CALL TO PREACH AND MINISTRY

He continued his profession, but soon felt that God had a higher calling for him. His class in Linn Grove recommended him to Conference for license to preach, which was granted at the Conference session, held at Indianapolis, in Sept., 1870. He now served in the local relation, together with his medical profession, until the fall of 1875, when he took the place of Rev. Maurer at Wabash, Ind., who had resigned on account of physical ailment. The Lord sealed his ministry by giving him many souls for his hire, especially near Urbana, Ind. (Speicher Settlement), where he had a great revival and organized the Urbana society of the Evangelical Association. In '78 he was sent to Elkhart, Division St. Church, and labored with good results. In '79 he was elected Presiding Elder and stationed on Indianapolis District, serving it 4 years. In '83 he was re-elected and stationed on Elkhart District. The latter part of this term he was afflicted with an injured knee, which confined him to his bed for three months and left him a cripple. Had he listened to the attending physicians, his lower right limb would have been amputated. However, his judgment prevailed, and hence he was left in a better condition. On account of this misfortune he located in April, 1887, and again

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resumed the medical profession in Elkhart, Ind., where he continued to the end of his life. This affliction robbed him considerably of his former energy and ambition, and he lost interest in his profession to some extent.

His preaching was unique. His Scriptural insight was clear and comprehensive; descriptive power strong and lucid; delivery easy, earnest, often with deep emotion, and somewhat in a monotone. He was as free in the English as in German. In general, he was a well-read man in the sciences, histories, biographies, and literature. He was also an occasional contributor to the church papers, always using good diction. He was highly esteemed by the brethren in the ministry. His medical knowledge gave him ready access to many homes while in the ministry. His pastor, M. W. Sunderman, had charge of the funeral services, while Rev. C. F. Hansing preached the sermon. Quite a number of ministers were present to show their last respects.

JOHN BERGER (1841-1891)

Synopsis: Born, Marshall Co., Ind., near Bremen, Aug. 17, '41. Died, Oakland, California, Dec. 12, '91, where he is buried. Converted, Aug. 26, '59. United with the Evangelical Association. Enlisted as a soldier in the Civil War. Licensed by the Indiana Conference, '63. Ordained as deacon, '66; elder, '68; missionary to Germany, '74; Presiding Elder in Germany 3 years, in the Indiana Conference $3\frac{1}{4}$ years, and 3 years as special collector for missions to Germany. Delegate to General Conference from Germany. Married to Susannah von Allmen, of Olney, Ill., Dec. 9, '66, father of 9 children. Secretary of the Conference, '71-3.

His parents, natives of Rhenish Bavaria, Germany, Michael and Fredericka Berger, were honest and industrious farmers. They were members of the Lutheran Church, locating at Bremen, Indiana, where John grew to manhood. John endured all the hardships of a pioneer's family, being well acquainted with hard work and meager school privileges. By hard study he, nevertheless, obtained a fair education, enabling him to teach school. He was the youngest of the family.

HIS CONVERSION

In '47, when he was six years of age, pioneer preachers of the Evangelical Association preached around Bremen. This year

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his parents were soundly converted to God and united with the Evangelical Association, and this, John said, brought a great change in the family life that made a great impression upon his young heart. Early, the Spirit of God strove mightily with John, but he delayed making a definite decision for the Christian life until he was 18 years of age. About this time he became very ill, and he faithfully promised the Lord that if He would spare his life he would serve Him. He began to pray for pardon of sin, and renewal of heart, so that he might live a consecrated life to God. After his recovery he did not forget his vows, and, praising God for the great deliverance, began to serve Him in earnest. On Aug. 26, '59, he was "born again to a living hope unto eternal life."



JOHN BERGER

HIS CALL TO THE MINISTRY

Soon after his conversion, there was awakened within him a strong desire to preach the Gospel, but being of a modest and timid nature, he found it difficult to yield. He began stifling his convictions, and the small voice was no more heard until a terrific storm arose, flashing lightnings all about him. A bolt of lightning just missed hitting him by so much as a hair's breadth. Again the voice of God was heard, and he was now led to take up the work of the Gospel ministry.

Just at this time the Civil War broke out, and he volunteered his services, entering Company K, 29th Indiana Volunteers. After passing through the great battle of Shiloh, he took sick and was honorably discharged from army life.

After his return from the army, he regained his health, and urged by the brethren, entered the ministry. He was licensed by the Indiana Conference, and was assigned to Ionia Mission, now of the Michigan Conference, with J. Trometer as preacher-in-charge. He served very successfully the following fields: Ionia, '63; Defiance, '64; Olney, '65; Mt. Carmel, '66-67; Shelby, '68-69; South Bend, 1st, '70-72. In '74, the Board of Missions, appreciating his ability, appointed him as missionary to Europe. He moved

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to Germany, and was appointed to the "Prussian Mission." He located in Essen, with his family, and began his work in said city and surrounding country. The Lord abundantly blessed his labors with many conversions, and a prosperous society was organized as a result. He was our first missionary to Northern Germany, where he served for two years as missionary, and three years as Presiding Elder of Muelheim District. He was also in vital connection with the Reutlingen Seminary. While here, he was compelled to post his topics with a certain authority, and obtain his permission, before he was allowed to preach the sermon. At one time he was detained by a policeman and had to prove that he was not a spy. He found, with others, that a missionary in Germany had a hard time finding recognition, and that the doors of opportunity can only be entered with much persecution and persistency.

In the spring of '79, he again returned to America, re-entering the Indiana Conference, and was assigned to South Bend, 1st Church. The next three years he served as a special collector for the work in Germany, under the appointment of the Parent Missionary Society. He proved to be efficient, and his work was crowned with eminent success. In '83 he was appointed to Wabash; 1884 found him elected as Presiding Elder, in which office he served $3\frac{1}{4}$ years, finding it necessary, on account of his health, to locate after this time. In '88, he moved to California, in an attempt to regain his health, which was sufficiently restored so that he could enter the California Conference, being assigned to Los Angeles. In '91, he was stationed at Oakland, where he served with success until his decease.

While still on the district, he met with a rather serious accident on the La Gro road leading into Wabash. His horse became frightened at an approaching train, and, running away, threw him out of the buggy, breaking his leg.

He thoroughly understood the plan of salvation, and could present the same effectually, and he led many souls to Christ. He was recognized as an effective pulpiteer; his sermons were lucid, deep and logical, both doctrinal and practical, instructive and edifying. He was a peer among preachers, fearless in attacking sin, positive in his convictions, but considerate of other men's views. He was congenial, a splendid pastor, and a great soul-winner. His motto was, "To lead souls to Christ," and "to labor for the Master." The church had in him a useful servant, a wise counsellor, and a sincere worker. He was highly esteemed by the brethren. He greatly deplored the division of the church, and took a neutral standpoint,

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which also defeated him as a delegate to General Conference in '87. He was a frequent contributor to our church papers. The funeral services were held in a Methodist Episcopal Church at Oakland, Cal., by Rev. H. Cordes, and others assisting.

SAMUEL E. BEVERLY (1859-1894)

Brother Beverly was born in Huntington County, Pa., Feb. 11, 1859. When but a child his parents moved to Huntington Co., Ind., and at the age of 12 he went to live with Samuel McCaughey, where he remained until his marriage to Miss Clara Schock, Nov. 1, 1882. He farmed until '91, then moved into Huntington, and clerked in a hardware store for a year and a half. His parents were members of the Evangelical Association and reared him under this beneficent influence. Under the ministry of Geo. Roederer he was led to accept Christ and also to unite with our church.

He heard the call to the ministry soon after his conversion, but being of limited education he felt disqualified for so important a work, and, therefore, hesitated. Finally he yielded to the call, which grew stronger from time to time, and received his recommendation from the Huntington society, and was duly licensed as preacher on probation, April, '92. April, '93, he was assigned to his first charge, N. Webster Mission, upon which he entered with courage and determination. Being social and conscientious, he soon won the confidence and esteem of his parishioners.

On a hot Sunday night in July he was obliged to sleep in a very warm, unaired room, and in order to be more comfortable, he opened a window and retired. During the night he took a fatal cold, and six months later, Feb., 1894, he passed beyond. He was conscious to the end, and his going out was gloriously triumphant. During his illness he exhorted his visiting friends to live right. It was said that his sermons were Scriptural and spiritual, and delivered with great earnestness. They were clear, impressive and arousing. The funeral was held in the Evangelical Church at Huntington, Ind., by D. Martz, P. E., assisted by J. W. Metzner. The city pastors served as pall-bearers. He was survived by his wife and 2 sons. His body was laid to rest in the Huntington Cemetery.

WILLIAM BOCKMAN (1814-1890)

Born at Schauden, Hanover, Germany, Jan. 17, 1814, of Roman Catholic parents, who scrupulously reared him in that faith. In

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'39 he immigrated to America and came first to Cincinnati, O., and after a few years moved to Huntingburg, Ind. Soon after his arrival at Huntingburg, he came under the influence of the pioneer preachers of the Evangelical Association, and by their earnest preaching was led into the true light, then "to repentance toward God, and faith through our Lord, Jesus Christ." One day, while he was passing a book-store in Cincinnati, he saw, for the first time, a German Bible. Being desirous of knowing what it contained, he went in and opened it, and read the words, "Translated by Dr. M. Luther." He at once closed the book, saying, "No good thing can come from Luther." He was intended for the Roman Catholic priesthood, and, therefore, had no confidence in a Bible translated by Luther. His early training made it very difficult for him to understand the true Word of God, but the Holy Spirit, who helps the sincere and humble to the way of eternal life, also helped Bockman. On Easter Monday, March 26, 1852, he knew the Lord—precious to his soul.

HIS CALL TO PREACH

After his conversion he esteemed the Bible the most wonderful treasure, and faithfully searched it daily. He soon perceived the divine call to preach the Gospel, which the class in Huntingburg also recognized, and gladly recommended him and licensed him to preach, Aug., '52.

HIS MINISTRY

July 19, '53, he became assistant pastor to B. Uphaus, on Dubois Circuit, which embraced all the counties in South-western Indiana, and over into Illinois. In '54 he served on this same field with Jacob Keiper. In '55 he was assigned to Mt. Carmel Circuit in Illinois. In '56 he was sent to Marshall Circuit. In '57-8 he served Whitewater Circuit with E. L. Kiplinger. In '59 to Clay County Mission (now Brazil). In '60-2 he served Warrenton Circuit (now Elberfeld). In '62 South Bend Circuit, with S. S. Condo as helper. In '63 he had DeKalb Circuit. C. Schamo was his colleague. In '64 he located, owing to family circumstances, but in '62 he again entered the active work, and had Elkhart Circuit assigned him. In '67 he was sent to Montgomery Circuit (now Phillipsburg). This ended his work in active ministry. Being very corpulent, traveling became very burdensome, and he located in N. Webster, Ind. Later in life he became almost helpless, needing the care of his children. His sons, John and family, especially, cared for him until his end, which came Aug.

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2, 1890. He possessed a strong personality, was very sociable and winning, which gave him a good hold on the people he served.

As a preacher he was able and efficient, logical and practical, rather than theological. He was forcible, at times eloquent, always attracting attentive congregations. He had a strong, musical voice, which would ring out in clarion tones in preaching and in singing. The people were glad to hear him, and never heard him in vain. He often led his hearers like the current of a river along with him, while tears streamed down over their faces, and the congregation was moved to wonderful shouts of praises. Brother Bockman once said that "tobacco was to him the eye which he must pluck out," and so he plucked it out and cast it from him forever. He practiced as he preached, and had many souls for his hire.

M. Krueger officiated at his funeral, choosing as his text, "Well done, thou good and faithful servant." He was survived by his son John and 2 daughters. He was laid to rest in the cemetery of N. Webster.

EARNEST BOHLANDER (1850-1894)

The subject of this sketch was born at Schlitz, Hessen-Darmstadt, Germany, June 4th, 1850. His father was a forester, laboring for the Count of Schlitz, and died when Earnest was but 11 years old. The Count took an interest in Earnest, and sent him to school. When yet in his teens, he came to America. He had no relatives or acquaintances here, and settled at Wolf Creek, near Dayton, Ohio. He was a blacksmith by trade, which he pursued upon his arrival. He began attending services in the Evangelical Church, and in a revival, conducted by J. K. Troyer, pastor of the Montgomery Circuit, was deeply convicted of his sins and led to repentance. He then united with the Evangelical Association.

It was not long until he became conscious of a call of the Lord unto the work of the ministry. The Wolf Creek class recommended him, and the Annual Conference, held in '73, licensed him as preacher on probation. With Wesseling, he was stationed to Carmi Circuit. In '74, he served Greenville Circuit, under E. R. Troyer. In '75, he retired from active work. In '76 he became a charter member of the South Indiana Conference, and was assigned to Murphysboro, serving it two years. In '78, he was sent to Shelby; in '79-82, to Tabor; '82-84, to Rockport; '84-85, to Evansville; '85-88, to Grayville; '88-89, to Olney; '89-93, no record;

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'93, sent by the Indiana Conference to Medaryville, which concluded his ministry.

As a preacher, it was said of him, that he "was systematic, Scriptural and unctuous, gifted in speech, and possessing the knack of fascinating an audience. That he frequently became eloquent, and achieved success for the church. He had his weaknesses as other men. For several years he suffered from chronic ailments which baffled the skill of the physicians.

His death, which occurred in Sept., 1894, was tragic. "He undertook, in the night, to remove his shot-gun, which he had used during the day, fearing that his children might get into trouble with it, and in so doing the gun, in some way, was discharged, tearing away the half of his head. Eternity alone will reveal how it happened."

The brethren H. Weisshaar and C. Kalwitz preached at his funeral, and C. F. Hansing assisted. His body was interred at San Pierre, and later removed to Carmi, Ill., where his widow, a Katherin Zeigler, had located.

WILLIAM G. BRAECKLY (1849-1913)

This genial brother was born at Phedelbech, Wurttemberg, Germany, Sept. 22, 1849. His parents, Gottlob and Margaretha, were highly esteemed citizens, frugal, industrious, upright and religious. It was their earnest desire to give their children the proper training for a useful life. William was the youngest of 10 children.

HIS EDUCATION AND CONVERSION

He was especially endowed with gifts, which, if properly directed and invested, would make him a very useful man. His teacher and pastor soon observed this and appealed to his parents to direct him to choose some educational calling. He availed himself of all the educational opportunities that offered themselves to him, both by the school and the church. At 14 years of age he completed his catechetical course, was confirmed and became a member of the Lutheran Church. He desired to continue his studies, but his father induced him to assist him in his work. In '67 his brother-in-law, Valentine Schaaf, of Indianapolis, Ind., visited the fatherland, which William always considered to have been providential, and he concluded to leave his home and go with Mr. Schaaf to America. On March 10, '67, they safely arrived at Indianapolis, Ind. Here, by the influence of his sister, he was brought under the preaching of the Evangelical Association, and

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through the labors of John Fuchs awoke to his real condition. Later, under the ministry of Fr. Wiethaup, he was, as he loved to put it, "born again deep into eternal life." At once he became an active member of the 1st Church and took a deep interest in Sunday-school, prayer-meetings and all other public services. He soon gave evidence of possessing gifts for public work, and that the divine call to preach was upon him. Though very limited in means, he decided to enter North-Western College, in order to better prepare for the work of the holy ministry. Upon hearing this, his relatives and friends in Indianapolis cheerfully assisted him with means. He completed the German Course with credit, besides pursuing other select studies. His school-life was not without its hardships, as he oftentimes related. Great economy had to be exercised and luxuries denied. Meals were of the simplest kind, and for a time were prepared by himself and his roommate. He had the spirit of industry, frugality and honesty, and was possessed of a great ambition for soul-saving.



WM. G. BRAECKLY

He was licensed to preach Sept., '71, by the Indiana Conference, and was assigned to Rockport. Here he remained for 2 years, serving it with blessing and profit. He served the following fields: '73-74, Elkhart, Division St.; '75-77, Olney; '78-80, Louisville, Zion; '81-83, Evansville; '84-85, Olney; '86-88, Terre Haute; '89-90, Marshall; '91-92, Evansville; '93-96, South Bend, 1st; '97-98, Indianapolis, 1st; '99-02, Bremen; '03-05, Huntingburg; '06-10, Louisville, Zion; '11-13, Huntingburg. In all he gave 42 years of uninterrupted service to the ministry in the Indiana Conference, including the time spent in the South Indiana Conference.

When this South Indiana Conference was formed he became one of its charter members, remaining with her through all her turmoils, until the reincorporation with the Indiana Conference in '93. He served this Conference as its secretary from '76-86, and in '88. In '87 a church-building society was formed in that Conference, of which he became president. Twice he represented

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that Conference as trustee to North-Western College and Union Biblical Institute. In '81, he was one of four elected to gather material for the second volume of our Evangelical Association History. He built three churches and three parsonages during his pastorate at Olney, Bremen, and Huntingburg.

AN APPRECIATION

Brother Braeckly was blessed with a strong, symmetrical physique, a good bearing that gave him a commanding appearance, and proved to be a great asset in his work. He possessed a powerful sonorous voice, which he ably used in song as well as in proclaiming the truth. He had a cordial disposition, a strong personality, was congenial, a good conversationalist, and blessed with a good store of mother-wit and humor.

He was a lover of good music, both instrumental and vocal. He was an enthusiastic singer himself, and could inspire his people with that same enthusiasm. He readily translated songs that he fancied into either the German or English language. He was the owner of a very fine violin, of rare make, which he refused to sell on account of its rarity, and, which he claimed, was converted with him. He would frequently use it in divine service. He was somewhat of a poet, and at times indulged in it. In his younger days he was a frequent contributor to the *Botschafter* under the assumed name of "Indianicus."

As a preacher, he was mostly practical and exhortative, always earnest and effective. He preached a full salvation. In his work he was always enthusiastic, and won many souls to Christ. His path was not always smooth, nor free from sorrow. Three times he was called upon to follow the bier of a loved and highly useful companion.

THE OBSEQUIES

Sickness deprived him of the privilege of attending the Conference of 1913. One month later he entered the Land of Rest. On May the 2nd the funeral services were held in our church at Huntingburg, where he just closed his ministry and preached his last sermon on Easter Sunday. He requested that Phil. 1: 21, "For me to live is Christ, and to die is gain," be his funeral text. Brother Luehring and A. B. Haist conducted the services at Huntingburg, and D. E. Zechiel, Geo. Roederer and D. O. Wise at Louisville, where, in that beautiful city of the dead, Cave Hill, his body sleeps until the resurrection. He was survived by his last wife and six daughters.

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JOHN BRUCKERT (1845-1910)

Brother Bruckert was born in Germany, August 15th, 1845, of honorable Lutheran parents, and with them he came to America, in 1849, locating in Cincinnati, Ohio.

While here he received an ordinary school education, and then learned the art of making trunks. Upon hearing that at Louisville, Ky., better wages were being paid for trunk-making, he moved thither, and identified himself with our Zion Church, taking an active part in her services. Ever since his conversion, which took place at Cincinnati, in '71, under our missionaries, he took a deep interest in the welfare of our church, and loyally supported her to his end.



JOHN BRUCKERT

The church recognized his fitness for the work of the ministry, and urged him to enter it. However, he regarded himself as unqualified for so important a work, and for three years refused. He had no rest, and after a severe inner conflict, yielded and was recommended by his class to the Conference for license. He was very timid, and prone to discredit his own ability. On the day he left his home for the Conference, in company with Geo. Roederer and some other applicants for license, he got discouraged and would have turned back home again, had not the brethren with him persuaded him to continue the journey to the Conference. He was at that time already at the boat-landing, ready to get aboard for Evansville. He proceeded to the Conference and was duly licensed. This was in the year of 1875.

HIS APPOINTMENTS

In '75 he was sent to Defiance Circuit with E. Einsel. In '76-78 he served Julietta; '78-79, Rochester Circuit with D. J. Pontius. While on this work, becoming greatly discouraged, he wanted to surrender his license to his Presiding Elder, M. W. Steffey, and go home, but Brother Steffey prevailed upon him to continue, and he resumed his work. In April, '79, he was as-

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signed to North Webster Circuit, serving it three years. In 1882 he was sent to Bunker Hill under very trying circumstances and difficulties. In '83 he was assigned to St. Mary's Circuit, and in '85 to Edgerton. At the end of this year, April, '86, on account of great discouragement, he located. But when A. R. Schafer died, before he even reached his appointment in Mishawaka, Brother Bruckert was prevailed upon to re-enter the active work. This incident encouraged him to believe that after all the Lord had some work for him to do, and he resolved never to locate until the Conference saw fit to do so of her own accord. In '88, he was sent to Newville, where he remained two years. His health began to fail, and he felt a change of climate must be had. Consequently, in Sept., '90, he united with the South Indiana Conference, serving Rockport until the reincorporation of the South Indiana Conference in 1893. He was then sent to Tabor, now Elberfeld, and in '94. to West Salem. For two years he served this place, and passed through severe financial distress. In '96 he was again sent to Bunker Hill, and after two years found it necessary to locate, on account of bodily infirmities.

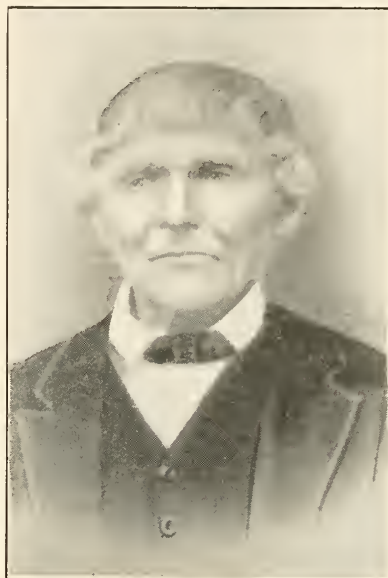
Brother Bruckert had a hard time financially, having a large family to support, and never received \$500.00 salary until he moved to Bunker Hill the last time. He was a very liberal giver, even to a fault, and, in consequence, his family at times had to suffer. He was kind and helpful to the poor, even to the extent of buying clothes for beggars. He was affectionate and kind in the home, and had great trust in God. He was earnest and punctual in his work. In his preaching he was exhortative, clear, Scriptural, practical and unctuous. He led many souls to Christ, and was highly esteemed by the brethren. He endured many hardships, on account of poor traveling facilities, poor accommodations, and meager financial support. At one time, while riding along in his buggy, his wife being with him, he was not satisfied with the gait of the horse, and, giving it a lash, caused it to start on a runaway. Not knowing much about horses at this time, he said to his wife, "This is the way I like to ride." Ere long, both of them were thrown out of the buggy, and badly scarred and bruised, but not seriously hurt.

After a protracted illness, Brother Bruckert fell asleep in the Lord, October 9, 1910. His body was buried in the Bunker Hill Cemetery, awaiting the call of God on that great Day. His wife, a Sarah Hansing, and six children survived him.

LIFE SKETCHES OF OUR DECEASED MINISTERS

PETER BURGNER (1820-1889)

Peter Burgener saw the light of this world, Feb. 12, 1820, in Grindelwald, Canton of Berne, Switzerland. His father, Christian by name, was a shoe-maker, and together, with his wife, Kathrina, was a pious member of the German Reformed Church. Peter was carefully reared in the faith of his parents, being baptized, catechized and confirmed, according to the tenets of the Reformed Church. Even from his childhood he was studious and religious, which noble characteristics continued with him throughout life. His school-teacher, "Peter Glaus," testified that he was "studious, diligent and talented, having made marked progress in his studies, and departed himself grandly." With his parents he immigrated to America in the spring of 1834, and located in Wayne Co., Ohio. In the fall of this year his father died, leaving a widow and 5 children, of whom Peter was the second in age. Two years later his elder brother was accidentally killed, and the support of the family rested largely upon him until his 24th year.



PETER BURGNER

HIS CONVERSION AND CALL TO THE MINISTRY

In the fall of 1843 he married Barbara Grossman, who proved a great blessing and help to his life. At their marriage both he and his wife were unconverted, and were strangers to grace. In the spring of 1845 he heard a preacher deliver a message on Rev. 3: 20, which went to his heart like an arrow. He was deeply convicted of his sinful condition, and began at once earnestly to seek the Lord. That he was sincere, was evidenced by the fact that he immediately set up a family altar, kneeling in prayer. This greatly incensed his father-in-law, who accused him of apostasy from Protestantism, and with leading his family back to popery. His father-in-law became so embittered against Peter that even when he moved away he refused to take the hand of parting that was extended to him. The same spring, P. Burgener, with his

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family, mother, brother and sister, moved to Hepton, Kosciusko Co., Indiana. While here, he and his brother-in-law began holding prayer-meetings, to which also some of the neighbors came. None of them were as yet converted, but in the fall of this year some Evangelical preachers came into this neighborhood and preached. But not until 1846 did any conversions take place. First a neighbor's wife, and then Peter's wife were converted. This experience of theirs greatly encouraged Peter, who sought more earnestly than ever after the "Pearl of Greatest Price." While out in his clearing, one day, he knelt in prayer, and the Lord of grace filled his soul with peace and light. He knew he was saved.

He at once felt a great inner persuasion to preach the Gospel of salvation to his neighbors. Soon others were converted, and a class was formed, he becoming the leader. Having served one year as class-leader—Satan trying him sorely—he was elected to the office of exhorter, which office then was next to that of a minister. His impression to preach grew as time went on, and finally he received license. The license to preach in itself did not satisfy him, for he believed that he ought to give all his time to this work. However, he considered his temporal affairs to be such that he could not leave his family, without first providing more fully for their wants. Hence he gave himself more earnestly to farming and clearing, hoping soon to be able to lay a little by, so that he could give himself to preaching. After toiling hard for two whole years, and having met with some severe reverses, he felt that he must obey God at once and preach the Gospel, no matter what the cost. Thus June found him attending the Annual Conference in Des Plaines, Ill., where he was received into the itinerancy.

HIS MINISTRY

With Peter Goetz, he was assigned to St. Mary's Circuit, which embraced Williams, Defiance, Van Wert and Mercer Counties in Ohio, and Jay, Adams, Wells, Huntington, Wabash, Allen, Noble, DeKalb and Lagrange Counties in Indiana. There were some twenty appointments on this field, which required about 450 miles traveling on horseback to make one round. Roads were very bad, and many streams unbridged. His home was 50 miles from his nearest appointment, and he was almost constantly away from his home. At one time his horse was not able to travel for a period of nine weeks, and he obliged to borrow another. This one became so lame that he had to abandon it and travel the rest

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of the way on foot. With undaunted courage he made his appointments, and during this one year traveled some 4,000 miles and preached 198 times. His greatest enemy during this year was chill-fever.

In 1851 the Illinois Conference session was held in Brookville, Ill., and he was returned to St. Mary's with B. Uphaus as preacher-in-charge. Their labors were crowned with conversions and accessions; however, he was greatly hindered by malarial fever, at one time being disabled for three weeks. In April, 1852, he assisted Brothers Goetz and S. Dickover in holding a revival meeting in Lindsay school-house, Wells Co., Ind. A number knelt for prayer and sought the Lord and found Him precious and real to their souls. This was the beginning of our work at Linn Grove.

In 1852 he became a charter member of the Indiana Conference, and was assigned to Dubois Circuit, the now Huntingburg Churches, and the counties in South-western Indiana. G. Franzen was his colleague. Upon his return from the Conference session one of his children died. This was, indeed, a sad blow, coming, as it did, just upon the eve of their removal to a home 300 miles distant. After a two weeks' journey, per buggy, they came to their new "parsonage" (?), all tired and spent. This year was in many ways a good year, the Lord crowning his labors with success. One occurrence gave him much joy. A young woman and her husband were converted and joined the church. The mother of this woman threatened "to cut her throat" if she joined these people and their fanaticism. He also had the pleasure of receiving Christian Ude, who afterward became one of our preachers. Frequent recurrences of chill-fever, however, greatly hindered him in his work. Still he pushed onward and upward. In 1853 he purchased two church lots in Evansville, Ind., for the sum of \$360.00.

In 1853 he was sent to Olney Mission in Illinois, and moved into a small house on Grand Prairie, 4 miles from Olney. As yet we had no society in Olney, but in December, 1853, he succeeded in getting a lot donated and secured subscriptions amounting to \$600.00 for a church building. A structure 32x45 ft. was soon under way. He labored with his own hands in building of the church, working in stone and timber, and did much of the hauling. (This frame church was dedicated 1855.) During this same year, 1853, he laid the foundation of the West Salem society. Olney and Fox River classes were organized by him in May. At the Conference session he was returned to Olney, only to face a year of great trial and bereavement. His youngest child passed away in Oct., 1854, and his bosom companion and constant sup-

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port departed Feb. 6, 1855. His wife had been a very pious woman, a great and godly mother, who, with the meager allowance, managed to keep her brood in food and clothing.

In 1855 he was sent to Marshall Circuit in Illinois. He was greatly handicapped because there was no mother in the home to take care of the children, and upon urgent advice from his brethren in the ministry he married Louisa Wiechman, July 17, 1855. She became a great help to him and lifted a great burden off his heart. He was eager with the other preachers of those days to find new openings for the preaching of the Gospel. And there were many openings, for the simple reason that the Germans were neglected, and our preachers worked in the German exclusively. He succeeded in making new appointments from time to time.

In 1856 he was assigned a second time to St. Mary Circuit, where he had good success. Especially was he successful at the Reserve, around Huntingburg, at Young's in Wabash County, near Celina, and about Van Wert. In September of 1857 he was returned, and this year had 104 conversions and 114 accessions. He dared to deviate from the time-honored custom of a few days' meeting, and continued them 8 to 14 days. At the Hertel appointment the wife of an unconverted man, while enjoying the blessings of God in a meeting, was suddenly stricken dead with apoplexy. Burgener greatly feared for the result, but when the hard-hearted husband and haughty daughter came to meeting where the dead mother lay, they were seized with deep conviction, and the daughter was gloriously saved then and there. This greatly encouraged the believers and made them strong to do exploits.

In 1858 he was assigned to Fulton Circuit, then to St. Joseph Circuit, and in 1860 to his home field, Yellow River Circuit. This was very agreeable to him, and for two years he served it with great success. In September, 1862, he retired from the active work on account of some measures in the church he did not like, and for a time withdrew from the church altogether. However, he later reunited with the church, and was reinstated to his former relation to Conference.

His later life was that of a farmer. Selling his farms, he purchased one near Prethy Lake, Plymouth, Ind., and here he spent the remainder of his days. He seldom preached in these later years because there was little opportunity to exercise in the German. Brother Oakes says of his preaching, "It was earnest, unctuous, eminently biblical." In character he was upright and

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uncompromising; in his work methodical, in his convictions fixed. His life was well spent, and his reward well earned.

On April 16, 1889, after a short but painful illness, he slept the final sleep of death. Brother D. S. Oakes officiated at the funeral, assisted by J. M. Dustman and W. S. Tracy. He lies buried near his farm at Prethy Lake, Ind.

J. M. CONDO (1845-1870)

Brother Condo was born in Indiana, Jan. 7th, 1845, and died in Greencastle, Iowa, March 23rd, 1870. He was converted Jan. 15, 1863, and united with the Evangelical Association. He was elected as exhorter during the same year. Sept., '64, he was licensed as preacher on probation, by the Indiana Conference, and sent to Fulton Circuit. He traveled only four weeks when he had to resign on account of sickness. In '66, he moved to Iowa, locating in a place where the Evangelical Association was not represented, and there united with the Methodist Episcopal Church. As his health somewhat improved, he traveled under the Methodist Episcopal Presiding Elder a few months. In '68, he visited his relatives in Greencastle, and reunited with the Evangelical Association, and took work again. He was appointed with B. Monischmit to travel Winterset and Afton Mission. Here he labored seven months with great success. At the session of '69, he was received by the Iowa Conference and assigned to the Des Moines Mission. But his health soon failed, and he was compelled to locate again. After a few months he took Greencastle work, where he seemed to improve in health for a while, but ere long he again had to lay down the work. He lived a pious life. With praises he looked into the beyond. Rev. H. J. Bowman, of our church, conducted his funeral services. Interment was made at Greencastle, Iowa.

ELI E. CONDO, 1846-1880

Brother Condo was born July 12, 1846, in E. Germantown, Ind., and was killed by a cyclone in Marshfield, Mo., April 18, 1880. He was buried at Freeport, Ill. He was reared in an Evangelical family. His mother died in his infancy. He was converted to God, March 15, 1863, and joined the Evangelical Association. In 1866 he was licensed to preach by the Indiana Conference, and was sent with Wm. Bockman on Elkhart Circuit. In 1867 he served on Fulton Circuit. In 1868 he was ordained deacon, and

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was sent on Twin Lake Circuit alone. In the fall of 1869 he filled a vacancy on the Naperville Mission in the Illinois Conference, and joined this Conference in the spring of 1870, and was assigned to Freeport Mission, serving it two years. In the fall of this year he was married to Esther Dreisbach, of Carthage, Mo., daughter of J. E. Dreisbach, then Superintendent of the Orphan Home at Flat Rock, O., with whom he lived happily until his tragic death. In 1873 he moved to Carthage, Mo., and united with the Kansas Conference, serving Carthage 3 years as a supply. In 1876 he joined the Des Moines Conference and served Des Moines Mission one year, and again returned to Missouri, in Dec., 1877, and united with the St. Louis Methodist Episcopal Conference. In the spring of 1878, he was sent to N. Springfield, Mo. In 1879-80 to Marshfield. The closing scene of his life was as follows given by D. B. Beyers, of the Illinois Conference: "On April 18, Sunday A. M., he preached a very impressive sermon on 'The Goodness of God,' as if to prepare his own heart for the coming tragedy. In the afternoon he taught his colored Sunday-school class. Two hours later, when selecting hymns for the evening service, having already selected 'What a Friend We have in Jesus,' he heard the awful sound of the approaching cyclone. He rose quickly, walked out of the door, gathered his family under a large peach tree in the front yard, putting his arm around them, out of fear of them being carried away. In an instant the crash came; all was as if it had been chaff before the cyclone. After the furious blast was over he inquired, 'What does all this mean?' He was much mangled and injured. His wife was brought to him bleeding profusely. He asked, 'Is she hurt much?' He was so much concerned for the welfare of his family that he said to the doctor, 'Let me die, and save my family.' In two hours he passed away."

TIMOTHY CARROLL (1834-1894)

This servant of God was born in Richland Co., Ohio (now Ashland), July 19, 1834. He was converted in his 19th year, and at the age of 20 joined the United Brethren Church, in which church he entered as a minister and was ordained as deacon and as elder.

His father seems to have been a wicked man, a drunkard, and kicked Timothy down a flight of stairs when but a child of eight years, injuring him so that he became afflicted with the "white swelling," which caused his lameness. His childhood was

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anything but pleasant, which, without doubt, occasioned his silence concerning his childhood days. His father was a cooper by trade. Timothy attended public school but six weeks in his life, yet by hard study at home he became a well-read man.

He preached in the United Brethren Church in the North Ohio and Auglaize Conferences for 39 years, and gave very acceptable service. In '66, he united with the Evangelical Association and was received into the Indiana Conference. He labored earnestly and faithfully in the Indiana Conference on the following fields: Berne Circuit, '91; Wolcottville, '92-93; N. Paris, '94, which he served until the Lord called him, June 15th, 1894.

He fell at his post. He was a man of strong and positive convictions, a loyal defender of the faith. Of him it was said: "As a preacher, he was sound in doctrine, clear, practical, deeply spiritual, possessing a deep emotional nature, which was often manifest in his preaching. He lived a consistent life. He gave himself to the Lord, to his church and to his family. He was pronounced against sin in every form, and took an active part in all reform movements. His suffering was brief, and his end peace." The funeral was held at New Paris, Ind., in the Evangelical Church. D. Martz preached the sermon, the brethren Scheidler, Evans, A. Geist, Albert and Bockman assisting. His wife, a Julia Ann Smith, whom he married in '69, and two sons and one daughter survived him.

JOHN CAUFFMAN (1816-1889)

This brother was born April 25th, 1816, and died near Silver Lake, Kosciusko Co., Ind., Aug. 18th, 1889. He was converted to God at the age of 16 years, and united with the Evangelical Association. He lived an earnest life to the end. He was licensed to preach in '36, and traveled 3½ years, thereafter serving in a local relation. It was said of him that he possessed more than ordinary talents as a sermonizer.

During the last eight years of his life, on account of impaired health, he could not attend divine services very often. He was married to Leah Swartz, July 22, 1839, and became the father of seven children, of whom three died. In '54 his wife died also, and in Jan., '56, he was married a second time to Eva Zellars, and to them were born nine children. His wife and eight children survived him.

His home was a true home to weary itinerant preachers. He had a warm reception waiting for them. He was also a good sup-

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porter of the church and the missionary cause, which lay near to his heart. He held the respect of young and old, and his name was honored in his community.

His end was peaceful and in the Lord. Brother Wales preached his funeral sermon in the Gospel Church, near Silver Lake, near which place, also, his body is entombed.

ADOLPH DASSEL (1830-1863)

Born March 3rd, 1830, at Hanover, Germany, he died in the full assurance of the faith, April 25, 1863. He was converted, March 5, 1853, and united with the Evangelical Association. He was licensed to preach by the Indiana Conference, Sept., 1862.

As a young man he came to America with his parents, and located near Warrenton, now Tabor, Indiana. Here he soon was brought under the preaching of the Evangelical Association, and yielded to the wooings of the Holy Spirit, repented and was born again. By a true and faithful life he won the confidence of the people of his community. He had a fair German education, and possessed natural gifts necessary to ministerial success. Soon after his conversion he became conscious of his call to the Gospel ministry, but, like many others, resisted for a time. As the call grew more urgent, and the society became convinced that he should preach the Word, and advised him to give himself to the work, the class at Warrenton recommended him to Conference, and he was licensed; but, having more applicants than were needed to supply the fields, he did not take work until Sept., 1863. Carmi was assigned to him, which he served with great satisfaction. His Presiding Elder said of him that, in his short career, he made warm friends of his members, and with his faithful visits among German families, and by his consistent life and kindness to all the people, he won the respect of nearly everybody within the circle of his mission. That he was meek, obliging, pious, modest, and possessed of excellent talents. His sermons were not overpowering, but yet permeated with the Holy Ghost, and that he insisted upon experimental religion. Shortly before his decease he said to his wife, "I am going home." He was survived by his wife and five small children. The church lost by his death a promising young man, and the family an indulgent father. Interment was made in Carmi, Ill. His death was the result of inflammatory rheumatism.

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SAMUEL DICKOVER (1826-1883)

This man of God had a very eventful life, which ended as tragically as it was eventful. Born Feb. 3, 1826, of humble parentage, on a farm near Cambridge City, Indiana, the 5th of 17 children, he fared all the hardships of those early days. His school privileges were very limited, yet fair, compared with the times in which he lived. He made use of every opportunity for intellectual advantage that was presented him, and his achievements were marvelous.

HIS CONVERSION AND CALL TO THE MINISTRY

His parents were staunch members of the United Brethren Church, and, as such, knew the grace of God. However, when but 16 years of age, Samuel attended a camp-meeting conducted by Chr. Augenstein, one of our Evangelical ministers, which camp-meeting was held on John Dill's farm, near his home, and it was here that he came under deep conviction of sin and was converted. He was baptized and united with our church, whereupon his parents also transferred their membership to our church.

Immediately he became very active in the work of the Lord, and it was not very long until he heard the voice of God calling him to the work of preaching. Having a dislike for farm life, he followed his natural bent and learned a trade. While working at his trade, he gave himself to the study of the Scriptures, and even at times, while at his work, the Sacred Book lay open before him. Thus he acquired a fund of knowledge that stood him in good stead in the years to follow. At the age of 20, he abandoned his vocation and turned wholly to preaching the Word.

HIS WORK IN THE MINISTRY

The Illinois Conference gave him license to preach, June, 1846, and sent him to the Des Plaines Circuit. His first year was one of success and blessing, and laid the foundation for a useful career. In 1847 he served DeKalb Mission in Indiana; in 1848, Elkhart Circuit; in 1849, Mt. Carmel Circuit. In all these places he worked with visible results. In 1850 he was elected to the office of a Presiding Elder, in which office he continued for the greater part of his remaining ministry.

At the organization of the Indiana Conference, in 1852, he became a charter member, and one of the first Presiding Elders. In 1857 he resigned his office, and returned to the Illinois Conference, whereupon he assumed a local relation, and moved to Iowa. However, he served Green Castle Mission during the winter

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months of this year, and at Conference time entered the active service again. He was stationed on Naperville Circuit, and won great success. In this one year he had 150 conversions and many accessions. This was phenomenal for this circuit. In 1860, he was again elected Presiding Elder, in which capacity he served three years. In 1863 he served Spring Creek Circuit, in 1864 again elected Presiding Elder, in which office he remained until his resignation in 1870. For two years he served St. John's Church in Chicago. In 1873-75, 1877, he was appointed special financial agent for the Institute at Naperville, in which office he acquitted himself very nobly. The other fields that he served were: Naperville Station, 1876; Des Plaines Station, 1878-9; Sheffield Mission, 1879-0; Twelfth St. Station, 1880-1, when he was again elected Presiding Elder, in which office he laid down his life.

As a man, Brother Dickover was an earnest, devout Christian. He possessed a great and winning personality, a conservative spirit, and an unusual capacity for hard work. He was gifted in many ways, which gifts proved a great asset to him in his great work for the Master. He did not hide his talent in a napkin, but put it to use in the King's business, and gained other talents. He was possessed of good executive ability; in ceremonies he was a master. As a preacher he was sound and biblical, a power in the pulpit, a great winner of souls. He also was accomplished in song, and had the ability to lead others. He was highly honored among his brethren, who keenly felt his loss.

He was honored with many offices. A Presiding Elder for nearly 20 years; six times a delegate to General Conference; Conference Treasurer a number of times; a member of the Board of Publication, and also of the Board of Missions.

HIS HOME LIFE

In 1852, Brother Dickover found a life companion in Elenora Fisher, who became a true helpmeet to him. Their home life was one of great blessedness, and as a father he was greatly concerned for the welfare of his family. Nine children were given to them, and these were reared with great fidelity and earnestness. Even in his death his only concern was for his "dear wife" and children. He longed that they might be converted, one and all, and be able to meet him in yonder world.

HIS DECEASE AND BURIAL

His death was tragic. On Friday, November 16th, 1883, about noon, Brother Dickover and Ludwig Gruner were riding on

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a C. B. O. passenger train near Otter Creek Bridge, Ottawa, Illinois. While stopped on the treacherous bend that lies in this place, in order to await the removal of a stalled sand train, they were run into by a fast freight, which demolished the rear passenger coach, killing all but 4 or 5 of the 15 passengers. Among them were Dickover and Gruner. Fully ten minutes elapsed before anyone had the heart to extricate them from the debris. Brother Gruner was the first to be liberated, and he pleaded with them that they would rescue his Presiding Elder. When Dickover was finally freed, it was found that he was fearfully scalded, bruised, crushed and lacerated. Death was inevitable. He was hastened to the home of Rev. Strickfaden, our missionary in Ottawa, where every possible thing was done to alleviate his fearful sufferings. His end came very soon, even before he could see his wife, from whom he parted so reluctantly. He gave repeated assurance of his going home to God, and amidst untold physical tortures, but inward peace, took his leave to a world where suffering and death are no more.

The obsequies were held Tuesday, Nov. 20th. Friends and ministers gathered from all parts of the district to show their last respect to him whom they loved as a brother. Bishop R. Dubs preached the sermon, Bishop Esher gave a eulogy of his life and work, Brother Augenstein officiated at the grave. Interment was made at Naperville, Ill.

He died in the work and gained a well-earned reward as a servant of the Cross of Christ.

EDMUND CHASPER EWALD (1870-1911)

Edmund was the son of Lutheran parents, and was born near Bremen, Ind., Nov. 24th, 1870. His young days were spent upon the farm, attending public school during the winter months. When of age, he worked in a saw-mill, close by his home. In the spring of 1894, he attended a United Brethren revival at Bremen, and was "born again," uniting with the Evangelical Church, of which his mother had become a member. He ascribed great praise to his mother for her Christian influence, and the training she gave him, often saying, "My conversion was due to her earnest prayers, and all that I am, I owe to her and to the grace of God."

He became a very active worker in the church, and soon heard God's call to preach the Gospel. He naturally shrank back from this sort of a life, being timid and having but a limited education. But, after it was clear to him that God really wanted him in His

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EDMUND CHASPER EWALD

the Evangelical Seminary, and if his health had not been impaired, he would have also graduated from the college in another year.

HIS MINISTRY

He came home, and received his license and was assigned by the Indiana Conference in 1902 to San Pierre, where he remained for three years. In 1905 he was assigned to Terre Haute, Indiana, where he served five years. In 1910, he was sent to Peru and nearly completed the year when the call of God was heard, appointing him to higher service. In each place he had souls for his hire. His preaching was practical, Scriptural, unctuous, bringing forth fruit unto eternal life. His sermons were well prepared and ably delivered. He was above the average in sermonizing. He also was a frequent contributor to the *Evangelical Messenger*. While yet in the very prime of his life, unexpectedly he passed away at Peru, Indiana, March 8th, 1911. He was recovering from a severe siege of typhoid fever, when an unlooked-for relapse overtook him, and he went to his reward. He left behind him a young widow, a Clara Berger, of Bremen, whom he married in 1902. His body was interred in the cemetery at Bremen, Indiana.

FRED M. FINKBEINER (1827-1904)

Fred Finkbeiner was born, Rudersoll, Wuerttemberg, Germany, April 28th, 1827. His father was a sawyer by trade. When three years old his parents immigrated to America, settling in Hagerstown, Md.

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In '36 they moved to Marshall, Ill., and were among the first settlers here. Fred never had much schooling, and as his parents were poor, they often only had corn-bread with molasses to eat. There were twelve children, of which Fred was the oldest, and, consequently, he had to help make a living for all, clearing away timber, splitting rails, building fences, and making and hauling saw-logs. His parents were Lutherans, who carefully reared their children in this faith, and Fred was duly confirmed. When G. G. Platz, a pioneer preacher of the Evangelical Association, came to this place, his parents attended his services and were led to repentance. They then united with the Evangelical Association, becoming charter members of the Zion society of Marshall, and helped to build the first church of our denomination in this country.

At the age of 12 years, Fred, with his brother Christian, went to a camp-meeting, held near his home, in 1839, with the avowed purpose of throwing stones upon the people in the meeting; but the mighty preaching of the Gospel by these men of God gripped them, and they were brought to their knees at the altar. After a mighty struggle, resulting in a glorious victory, they united with the Evangelical Association. Fred rapidly developed in his newly found life, and was elected as class-leader, and later on as exhorter. He revealed proficiency in these offices, and was recommended by his class and licensed as a probationer in '59. He traveled as assistant on Marshall Circuit one or two years, but thereafter remained in the local relation until 1878, when he again began active work in the South Indiana Conference. He served Lancaster, '78 to '80; Tabor, '80 to '84; Camp Creek and other fields to 1893, when the South Indiana Conference was reincorporated with the mother Conference, he served three years more. In all 20 years of work. He built the Emmanuel Church on the Camp Creek Circuit. He had worked on it for 40 days when a nail flew into his eye and destroyed its sight.

His preaching was earnest and unctuous. He became greatly enthused by the support his wife would give him, while in his discourse. She would endorse his statements with "Amen, praise the Lord." This encouraged him and fired his soul. He fearlessly denounced sin wherever he found it, and urged holy living and full salvation upon the people. His fruits remain unto this day. Three young men were converted under his labors, who later entered the ministry, namely, I. H. Griesemer, of the Indiana Conference, O. L. Markman, now of the Methodist Episcopal Church, and Rev. Landis, of the Free Methodist Church.

After the death of his first wife, Sarah Oakes, he was mar-

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ried a second time to Barbara Beck, who proved a great help to him, and who, with seven children, also survived him. His end came May 25, 1904, at Marshall, and his burial was in the Big Creek Cemetery of the Marshall Circuit. Rev. J. Mundorf officiated.

HENRY L. FISHER (1828-1880)

Rev. H. L. Fisher first saw the light of the world near Lebanon, Lebanon Co., Pa., March 18, 1828. His parents lived on a farm, and, early in the history of the Evangelical Association, became converted and united with the church. They were very pious Christians. Their home was made a delightful stopping place for many a weary traveling minister of the Evangelical Association. In such a Christian atmosphere and religious environments the person of this sketch was nurtured into manhood.



HENRY L. FISHER

He says in his own day book concerning his childhood training: "I was soon taught what I had to do to be saved. In my twelfth year I was convicted of sin and felt a strong desire to become a Christian; but I did not yield. These feelings continued until my sixteenth year, when, to a certain degree, the feelings left me until my twenty-first year, when, under the labors of Rev. W. Meier, Jan. 17, 1849, I was gloriously saved." At once the minister and the class-leader put him to religious work.

Already in the first year of his conversion he was elected exhorter, which meant vastly more in those days than now. He soon filled many appointments for the ministers with general satisfaction. His geniality and sociability greatly fitted him to gain access to the people's hearts and win their confidence.

In 1849 he entered the matrimonial life with Angeline Schneider and lived one year with her on the farm of his parents. Their matrimonial life continued happy for thirty-one years when death separated them. His wife was first converted to God and united

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with the Evangelical Association. At first he was opposed to her conversion, but soon thereafter, by the wooings of the Holy Spirit, he became convicted of the error of his way, and yielded.

The leading men in the church soon saw the possibilities and natural talents of a preacher in him, before he himself could see it or could consider himself worthy to enter the ministry. Being constantly urged to enter the Gospel ministry, gave him a great struggle. He said: "Many times I felt like giving up the fight, sometimes being tempted even to renounce Christianity." He was sure of the high calling, but felt himself too unworthy for such an important work. Rev. Clewell, who was then his pastor, at one time said to him, "You always see something worthy and good in others, but not in yourself." But finally, Jan. 1, 1857, he yielded to the call, and under Rev. F. Krecker, who was then Presiding Elder of Lebanon District, and Rev. J. Adams and Rev. F. Lehr, pastors, his recommendation was gotten out, and in February, 1857, he was licensed as local preacher at the East Pennsylvania Conference, which was held in the First Church of the Evangelical Association in the city of New York. Bishop Joseph Long presided and Solomon Neitz was the secretary.

He served his class as exhorter until he was licensed as local preacher, and in this latter capacity he continued while he was still farming, not yet fully realizing that he was competent to enter the regular ministry. On Sundays, and often during the week, he would be called on to go out and fill appointments and help in revival meetings. In April, 1861, he moved with his family to Peru, Ind., where he lived one year. Then he moved on a farm near Waupecong, Miami Co., Ind., where he remained only a short time, when the call to enter the active ministry became so strong and intense that he concluded to resist no longer, and in 1863 he entered the active ministry in the Indiana Conference, and was assigned to Waupecong charge. Waupecong was a little burg near the present Zion appointment of Bunker Hill Circuit.

He did very efficient and faithful work in the Indiana and South Indiana Conferences as follows: Waupecong, Miami Co., Ind., in 1863, and was ordained deacon; Mt. Carmel, Wabash Co., Ill., 1864; Evansville, Ind., 1865-66 (on first date he was ordained elder); Huntingburg, Ind., 1867-68; Warrington Circuit, now Elberfeld, Ind., 1869-70. In 1871 he was elected Presiding Elder and assigned to the Elkhart District. He served one year, and then resigned on account of being necessitated to frequently preach in the English language, in which he felt he could not exercise. His friends said of him that "he was very modest and greatly

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underrated his talents, especially in the English language." The Conference earnestly protested against his resignation, believing that he was fitted for the place and sufficiently qualified in the English language to continue in the office. But he insisted that the Conference should accept his resignation, which the Conference reluctantly did. He served Evansville Mission again in 1872-3, and Indianapolis in 1874. At the Conference session held in 1875 he was again elected as Presiding Elder and was stationed on Evansville District. In 1876 at the Conference session held in Bremen, Marshall Co., Ind., when the Indiana Conference was divided by order of the General Conference, held in October, 1875, Evansville and Olney Districts were detached from the Indiana Conference, and the two districts constituted the South Indiana Conference. He cast his lot with this newly formed Conference, and remained Presiding Elder of Evansville District, which he served very acceptably and satisfactorily until 1879, when he was re-elected and assigned to Olney District, and served very efficiently until his demise, which occurred June 22, 1880.

He preached his last sermon June 13, 1880, when he held his last quarterly meeting on Sandoval Mission in Illinois, near St. Louis, Mo. His text was, "One thing I know, that whereas I was blind, now I see" (John 9: 25). At this time he still seemed to enjoy excellent health as usual, but Monday, after his arrival at home in Olney, Ill., he began complaining of not feeling well. Neither he nor those around him realized any particular danger until Sunday, June 20, when appendicitis developed so seriously that it was soon seen that his life was in peril. The illness put an end to his useful life. His active earthly career closed suddenly to the great surprise of all. His genial spirit took its flight to the celestial abode, there to resume his newly assigned work in a more exalted sphere and with better perfection.

Brother Fisher was a very useful and exceptionally active and wide-awake member of the Evangelical Association for thirty years. He served about six years as exhorter in Pennsylvania, six years as local preacher in Pennsylvania and Indiana, and seventeen years as itinerant preacher, nearly seven years of the latter period as Presiding Elder. He also represented the Conference in 1875 as one of the delegates to General Conference, which was held in Allentown, Pa. This is evidence that he was held in high esteem by his brethren and had their confidence and good will. Physically he was a well-proportioned man of about 200 pounds, giving him a commanding appearance, which added greatly to his pulpit efforts. His poise was erect and pleasing; his

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voice strong and clear. His friends say, that "he often became very eloquent and oratorical in his preaching." He would not allow himself to become excited or be carried off by excitement in the congregations. He wholly trusted in God. His demeanor in and out of the pulpit was unassuming and humble; as servant of the Lord and to his flock he was faithful. He firmly defended the doctrine of Christ's atonement. He was thoroughly consecrated to God and the church and to his calling. He was a man of a strong characteristic faith and exemplified it in his daily ministrations. His noble character had the peculiarity of under-rating his abilities in comparison with those of his brethren; but this really only added in making his life and character shine forth more brightly and effectively. Thus it may well be said that Brother Fisher was both a model Christian and preacher of the Gospel.

The funeral service was conducted in our Olney Church on Wednesday, June 23, and his interment took place in the Olney Cemetery. Eleven ministerial brethren were present at his funeral service and participated as a last act of love and respect for their departed brother.

HARRY W. FISHER (1861-1892)

Harry, son of Isaac and Katherin Fisher, was born in Tuscarawas Co., Ohio, Sept. 14, 1861, and departed this life near Kokomo, Ind., March 3, 1892. He spent his early days at the place of his birth. In '74, his father and family moved to Howard County, Indiana, to a farm, 8 miles north-east of Kokomo, near the Zion Evangelical Church, where he grew to manhood.

In '76, he was converted to God, under the labors of A. J. Troyer, and then united with the Evangelical Church. He at once took an active interest in the work of the church, and by his faithfulness soon won the confidence of the people, both in and out of the church. Perceiving the call of God to preach, he entered North-Western College and the Union Biblical Institute, and while here he acquitted himself so ably that he was elected president of the college Young Men's Christian Association for one year. After having finished his course in the Union Biblical Institute in June, 1889, he entered upon the active work of the Christian ministry within the bounds of the Indiana Conference. He was sent to Cleveland, Tenn., as missionary, where the Conference had taken up a mission that had been begun by Rev. D.

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J. Pontius with some of our church people from the North. Here he served with success one year. In 1890 he was assigned to Huntington, Ind., where his health began to fail, and he was obliged to resign his work, which he did with great reluctance, in order to try a milder climate for recuperation. His affliction came on by a very severe cold he contracted at the Conference session, held at Portland, Ind., April, 1890. Coming up from the balmy atmosphere of Cleveland, Tenn., the weather being cold and damp at Portland, he was thoroughly chilled; adding greatly to his discomfort, he was obliged to sleep up-stairs, far away from the fire, in a damp room, and with insufficient covering.

He went to Texas for recovery, so that he soon might take up the work again. For a while he seemed to be improving, and had hope. But in the winter of 1892, having had several relapses, rapidly growing weaker, he was obliged to cease all mental and physical labors, and on Feb. 9 he came home to his parents to spend his few remaining days. Why this young servant should so soon be called from labor to reward remains a mystery. By his death his parents and the Conference lost a true and loyal son. About two weeks before his death he said to his brother, Rev. A. S., "that he had given up to die, that he longed to go home to rest, for this world had no more charms for him." The funeral was held by S. H. Baumgartner, assisted by the pastor, C. F. W. Hansing. His body was laid to rest in the Zion Cemetery. He was survived by his parents, two brothers and two sisters.

JOSEPH FISHER (1821-1892)



JOSEPH FISHER

Joseph Fisher was born of good parentage, May the 27th, 1821, York Co., Pa. His ancestors were of substantial German stock, early moving to this country and settling in Maryland and Pennsylvania. His father, George, was a highly respected farmer, and for many years a justice of the peace. He was a careful churchman, rearing his family in the tenets of his faith, but, for many years, was a stranger to experimental religion, and an opponent to all forms of emotionalism. Later in life he, however, experienced vital religion, and found the Lord precious to his soul.

Joseph was the youngest of the sons,

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and when his older brothers left the home, he had the care of the farm. He was of a jovial disposition, buoyant in spirit, reveling in fun and frolic.

In 1844 he found a noble wife in Lydia Grove, who for fifty years was the anchor and balance of his life. It was not until after his marriage that he was deeply convicted of his sinfulness and converted to God. It was in a plain school-house, way back in Carrol Co., Maryland, that he heard the Spirit's call. Some preachers of the United Brethren Church were holding a meeting in this place, and he was among those that found the Lord. In his old age he gladly testified thus to this great event: "The Lord wonderfully and powerfully saved me, about 12 o'clock at night. I was able to shout 'Glory to God!'" Soon thereafter he united with the United Brethren Church, and it was not long until it was manifest to all that the Lord was calling him to special service. One year after his conversion he was licensed as an exhorter, and 2 years later as a preacher on probation. In the spring of 1850 he removed to Clarkesville, Hamilton Co., Ind., and in the same year, with his brother-in-law, M. W. Steffey, united with the Evangelical Association at E. Germantown, Indiana.

He was received into the itinerancy in June of the same year by the Illinois Conference, and stationed on the Miami Mission. This mission field extended into the counties of Miami, Wabash, Fulton and Huntington, the nearest appointment being fifty miles from his home. The roads were mostly all bad, the membership small, and the salary smaller still. For weeks at a time he was away from his family, who very seldom knew just where he might be in his travels and labors. His first year's work resulted in 18 conversions and 20 accessions.

During the year it was his privilege to make the acquaintance of Bishop Seybert, and also that of J. J. Esher, of Elkhart Circuit. These great men of God he met at a camp-meeting, concerning which he writes: "I had traveled on horseback several days, often stopping to dismount for prayer, my mind being much occupied and somewhat agitated with what I may meet, being a total stranger to the brethren. About noon on the third day, all dusty and weary, I arrived, introduced myself, and, to my glad surprise, was cordially received. Presently I was informed that I was to preach that same night. I can assure you that I was greatly perturbed, knowing that much depended upon the first impression that I would make. I went to God in earnest prayer, and sought divine help. Nor was my seeking in vain,

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for when the appointed time arrived, I took for my text Ps. 128: 1, 2, and was not preaching very long until I felt the nearness of divine presence. Bishop Seybert responded in his quaint, earnest way, which was peculiar to himself when he enjoyed a sermon. I felt as though the Lord had given me victory, and now I was in full accord with the brethren."

In June, 1851, he was sent to Elkhart Circuit, under the charge of Rev. Ragatz. He moved his family to Elkhart, Indiana. This year, he says, "was a very dull year to him," nothing seemed to be accomplished. The next year, when the Indiana Conference was formed, he united with it, and was again assigned to Elkhart Circuit, with B. Ruh as assistant. It was a great year for this servant of God; the work grew in every direction. Souls were saved by the score, and 63 united with the church. The circuit was extended over eight counties in Indiana and into southern Michigan. In 1854 he was appointed to Mt. Carmel Circuit, which meant a 300-mile move per wagon. But in this and the next year he had nearly forty conversions, and a greater number of accessions. The next year brought him to Evansville Mission, which was one of his hardest years. He had but five conversions, and a salary so small that he had to borrow money to complete the year. While here he built a parsonage, doing most of the work with his own hands. Again he was returned to Mt. Carmel, and in 15 months 106 united with the church. July 5th, 1856, he held the first Evangelical class-meeting for our people in West Salem; Nov. 4th, he delivered the first German sermon in Enterprise, Ill.; on Dec. 20th, he conducted the first prayer-meeting in Carmi. At Carmi a powerful revival occurred, which resulted in 40 conversions and as many accessions. A church building was soon in progress, which was dedicated August 16 of this same year. At this same meeting J. M. Gomer and M. Speck were converted and united with the church. Persecution soon followed, the enemies pelting and injuring our people with stones. In 1857-58 he was stationed on South Bend Circuit, during which time the Portage Prairie and Bainbridge Churches were built, and 129 souls were saved and united with the church.

The next eight years Brother Fisher served as Presiding Elder, serving on the St. Joseph and Whitewater Districts. His work as a Presiding Elder was highly efficient and greatly appreciated. Together with M. Mayer, he organized the first Evangelical society in Louisville, Ky. In 1867-68 he served Elkhart, German Mission, having 104 conversions, and building the brick church on Division St. For three years he remained in a local re-

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lation, but in the spring of 1872 filled a vacancy on the Elkhart Circuit. In 1874-5 he served Watchtower society in Elkhart, which society was formed largely by his previous efforts and inspiration. He then served the following fields: Decatur, Ft. Wayne, Indianapolis, Ft. Wayne, Huntington, Kendallville, and, lastly, Logansport. At Indianapolis and Kendallville he built churches and parsonages.

Several times he had the honor of being delegate to General Conference, and also of being a member of the Executive Committee of Plainfield College. For eleven years he was vice-president of the Indiana Conference.

AN APPRECIATION

Brother Fisher was a strong man physically, mentally and spiritually. Gifted with a robust body, a fine military bearing, he had a commanding appearance that proved a great asset in his work. Nor were his mental faculties in arrears. Denied a large school training, he, nevertheless, was a studious and energetic searcher after truth. His scope of knowledge was such that he could command any situation in which he found himself. As a pulpiteer, he was practical, exhortative and altogether biblical. His sonorous voice greatly aided his vivid portrayals of sin, judgment to come and heaven to enjoy, and in his earliest years was regarded as the most successful revivalist in the Conference. Sanguine, buoyant, the youngest man in the Conference for his age, he was naturally sociable and a warm friend to those whom he trusted. At times he did have his discouraging moments, but they were only for a season. Positive in his convictions, yet he was ever open to reason and persuasion.

He was patriotic almost to a fault. During the Civil War his sympathies would run away with him, and he would give vent to his beliefs, often to his own detriment. No one ever doubted his sincerity. His greatest joy was that his two sons followed him into the ministry and preached his same Christ.

OBSEQUIES

He retired at the close of his 4th year in Logansport, and remained in that city. Here his wife died in December, 1894. And here he also married Martha Bortner in 1895. In the spring of 1897 his last illness began, which brought with it great sufferings. On August 2, 1897, his release came, and triumphantly he ascended on high.

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Rev. D. S. Oakes, his spiritual son, conducted the funeral services, assisted by other ministers of the Conference. Interment was made in the Logansport Cemetery.

GERHART H. FRANZEN (1818-1881)

The subject of this sketch was born in Schale, Teaklenburg, Prussia, December 29, 1818, and came to this country in 1835. He had been carefully reared in the Reformed Church, but, coming under the preaching of Evangelical preachers in Des Plaines, Ill., 1840, was converted to God. Here he also united with the Evangelical Association. June, 1851, he was licensed by the Illinois Conference as a preacher on probation, assigning him at the same time with John Riegel to Naperville Circuit.

At the organization of the Indiana Conference he became a charter member and was stationed with Peter Burgener to Dubois Circuit in southern Indiana. After one year he asked for his credentials in order that he might return to the Illinois Conference. Here he served a few charges, and, as far as can be ascertained, were: Waukesha, Milwaukee and Cedar River Mission. After this he evidently located, as his name does not again occur in the minutes of the Illinois Conference. It is said of him that he was in a local relation 26 years, seldom preached after locating, never married, and although he had much of this world's goods, he did not enjoy the grace of giving.

He died, suddenly, August 1, 1881, in Rock Run, Stephenson Co., Illinois, where his body also has been interred.

GEORGE W. FREEHAFFER (1843-1910)

George W. Freehafer was born Dec. 11, 1843, at Wooster, Ohio, and, by accident, was ushered into eternity, Oct. 1, 1910, at Dayton, Ohio. His body was laid away in the beautiful Woodland Cemetery at Dayton. George was converted to God when but 12 years old, at the Leininger class of the Evangelical Association, near Huntington, Ind., and united with the church. His parents were converted at the same time. He received his recommendation to preach from his class at South Bend, in '71, and in September received his license from the Indiana Conference. He was ordained as deacon and received into the itinerancy, '74, and as elder in '76.

He was descended from Germans, who settled early in Penn-

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sylvania, but George's parents moved to Wayne Co., Ohio, near Wooster, when he was 20 years old. Of him it is said "that he had a good German education." When he was 21 years old he started to school with an English spelling-book. Here he also married and lived for some years. Later they moved into Wooster. In 1847 they started on their journey to near Huntington, Ind., in a covered wagon, with an ox-team, until they reached a place called Maumee, on the canal. Here his father placed his family onto a canal-boat, while the ox-team hauled the household goods. At the conclusion of this canal trip, George came near losing his life by an accident he never forgot. While his uncle David lifted him from the boat to the dock he almost dropped him into the canal.



GEORGE W. FREEHAFFER

His father had previously bought 80 acres of heavy timberland, 4 miles north-east of Huntington, without buildings. When he arrived here with his family, a spot was cleared away of its timber, and a crude log cabin was put up in post-haste. The floor was made of flat slabs, split from logs, which made it quite uneven. Later, a hewed log house, with sawed floor boards, was put up. In this humble manner George grew to manhood, doing hard physical work, with but little to inspire his fertile mind.

HIS ACTIVITIES AND MARRIAGE

At the age of 18 he took to carpenter work, and followed it for three years. At 21 years he entered the Roanoke Seminary of the United Brethren Church, remaining one year. After this he taught school for several winters, and during the summer worked at his trade. Later he took a course of "book-keeping" at "Eastman National Business College" in Chicago, Ill. From here he returned home, but soon after, in 1866, he went to South Bend, Ind., and found work at carpentering. Rev. M. W. Steffey was then pastor of our Evangelical Church here, and he became a member of his church. He also formed the acquaintance of his

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daughter Sarah, which ended in a wedding, April 23, 1867. Being ambitious, they purchased a lot here, and built a small house on it, which became the birthplace of their children. During this time he was engaged as cabinet-maker, with the exception of one year, when he worked in the "Studebaker Bros. Wagon Works."

HIS MINISTERIAL LIFE

After his conversion he took a deep interest in religious work and gradually developed into an active and influential Christian. In course of time the call to preach came. He obeyed and consecrated himself to God for this work, and was licensed to preach in 1871. He served the following fields: St. Mary's Circuit, 1872-4; Noblesville, 1874-5; Kendallville, 1875-7; Waterloo, 1877-9. On the Kendallville charge, at Dutch class, near Wolcottville, Ind., he took a severe cold, which lodged in his throat, and which he could not overcome. His voice finally failed him entirely, so he could not talk above a whisper. This brought on a "nervous breakdown."

LOCATED, DUE TO BODILY INFIRMITIES

In April, 1879, he located and moved back to South Bend, but on Aug. 9 of this year he moved with his family to York, Neb., for his health. Here he began farming and carpentering. His general health began improving. But owing to the great droughts and high winds that were so prevalent, he returned with his family to South Bend, having first stopped in Chicago for six months. Four years were spent in South Bend, while he was engaged in meat business. This venture resulted in a financial failure.

In 1884 he located in Indianapolis, where they resided 13 years. He engaged as traveling salesman for the "Indianapolis Chair Co." This work took him all over the eastern and south-eastern part of the United States, from the northern Atlantic Ocean down to the Gulf of Mexico to New Orleans. In this work he was very successful from the start, earning enough that he could pay every dollar of his indebtedness contracted in his meat business. By the economic co-operation of his wife, denying herself of many luxuries, they accumulated enough money to have kept them to old age if it had so been the Lord's will.

When the panic of 1893 was on he was out of work, and then found a position as clerk in the court-house of Marion Co., Ind. After two years, by a change of administration, he was again out of employment. The "Kimmel and Freehafer Real Estate" business having grown to such an extent, that his son could no longer collect the rents in the "Rental Department," and look after other

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duties, he was employed as collector of rents, and moved to Dayton in 1898, at which work he accidentally met his death.

Brother Freehafer had a very genial disposition, a striking personality, and possessed sterling qualities. This made him friends everywhere in the ministry, in his travels, and wherever he lived. "He was one of the best known men on the streets of Dayton, having ridden the bicycle for nearly 13 years all over the town. He lived a pure life inwardly and outwardly. He never used the filthy weed, never drank intoxicating liquors." As a minister and pastor he was conscientious, faithful and earnest. His work was crowned with success. "His judgment was good, he worked zealously, and always had a noble aim and spirit in his religious work, and was honest in his business affairs. He was a man of God." His preaching was simple, practical and full of divine unction, which made him a successful soul-winner. A fellow church-member said of him: "He was a man true to his convictions, affable in disposition, pure in his public and private life, and was an earnest and devoted Christian."

GEO. FREDERICK (1831-1905)

Brother Fredrick was born in Stark Co., Ohio, April 1, 1831, and died near Hudson, Ind., April 30, 1905. He was converted to God and joined the Evangelical Association in 1851, and lived in the faith until his death. He farmed near Hudson until his age obliged him to quit. Then he moved to town. He filled various offices in the local church, called "County Line," in an acceptable way. In 1865 he was licensed to preach the Gospel of Christ. He never traveled, but rendered valuable service in his younger days at home and adjoining fields. Later he was also ordained as deacon. He was an inspiration to the ministers of his society, and shared his home and comforts with them. He was quite pronounced in his convictions, and quite strenuously adhered to them. He was a respected neighbor and citizen. He was survived by his wife, 8 sons and 4 daughters. D. Martz conducted the funeral services, assisted by W. H. Freshley. His body is interred in the County Line Cemetery, west of Hudson.

DAVID GARL (1825-1863)

Brother Garl was born July 29, 1825, and died March 25, 1863, in Elkhart Co., Ind. He lies buried in the Smith (Salem Church) Cemetery, north-west of Elkhart city. He was survived

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by his wife and five children, two having preceded him in death. He had a common school education, and was reared on a farm. In his 17th year he was converted to God and united with the Evangelical Association. It is said of him "that he lived a truly pious life." He spent his last days by praising the grace of God. One of his last words was, "O Jesus, come soon and take me home." He was licensed to preach by the Indiana Conference in 1856. He served two years in the active work, and four as local preacher, and preached according to his ability. He was never ordained.

CHRISTIAN GLAUS (1818-1875)

Canton of Berne, Switzerland, gave birth to the subject of this writing, June 11, 1818. From his earliest youth, Brother Glaus experienced unusual hardships and trials. His school opportunities were very limited, and at best he was not a very bright student. So manual labor seemed the wisest thing for him to pursue, and early he became a shepherd of sheep and goats. Arriving at manhood, he immigrated to America, and settled in Marion Co., Ohio, where he came under the influence of Evangelical preaching and was converted to God.

HIS CALL TO PREACH AND HIS MINISTRY

Shortly after his conversion he deeply realized a clear call from God to preach the Gospel, to which he finally yielded. He gave himself wholly to the Lord for the work of ministering. He was duly licensed by the Ohio Conference in 1843, and received into the itinerancy. He was assigned to Wayne Circuit, with Peter Goetz as preacher-in-charge, and to the surprise of all, did effective work. He applied himself and plodded to success. Some folks who knew him in the fatherland, when they heard that he was preaching, said, "What does this little goat-shepherd know, what can he do?" But when they heard him they marvelled at his wisdom, his fluency of speech, and began to look up to him, and use only the highest terms in speaking of him.

At the organization of the Illinois Conference he became a charter member and successively and successfully served the following circuits: Rock River, St. Mary's, Elkhart, Whitewater, Mt. Carmel, Du-bois. These he served with great blessing, however hindered quite often by bodily infirmities. He was slender in build and weak in constitution, yet withal possessing a willing spirit and anxious to serve in the hard places. For two years he found it necessary to locate.

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At the formation of the Indiana Conference he took up work again, and was elected to the office of Presiding Elder, which office he filled with credit for three years. He found it necessary to resign, however, at the end of this time, on account of extreme deafness, which was contracted by much exposure to the elements in his travels.

He served the most important fields in the Indiana Conference with credit and effectiveness. As a minister and pastor, he was active, aggressive and a true shepherd of souls. As a preacher he was unctuous, instructive and helpful. In character he was unimpeachable. In disposition, affable, unassuming, somewhat retiring, universally beloved and esteemed. In labor he was untiring, always earnest, conscientious, punctual and orderly. In conversation he was thoughtful, opposed to flattery, bombast or affectation. He hated levity and talebearing, and recommended a better example to those who gave themselves to criticising the faults of others.

He served the following fields: Wabash Circuit, 1852-5; Elkhart Circuit, 1855-6; Whitewater, 1856-7; Miami Circuit, 1857-9; Newville Circuit, 1859-61; Huntingburg, 1861-3; Warrenton (now Elberfeld), 1863-5; Mt. Carmel, 1865-6; Olney, 1866-8; South Bend, 1868-70; Yellow River Circuit, 1870-2; Bremen Circuit, 1872-3; Newville, 1873-5.

The last two years of his active ministry were filled with intense sufferings. He was advised on all hands to locate and take things a little easier until he could get relief, but he worked on until the end. A lingering illness brought his labors to a close, and, after much suffering, he ascended on high, amid the triumphs of faith, Dec. 12, 1885, at Marion, Ohio. His body was interred at Marion, Ohio.

His good wife, who was a Heverling, whom he married in June, 1858, and nine children that were given to them, survived him.

HENRY GOCKER (1870-1915)

Brother Gocker was born July 12, 1870, in Colmar, Alsace, and peacefully passed away in Elberfeld, Ind., Feb. 19, 1915. At this place his body was also interred. He is survived by his wife, 2 sons and 3 daughters, and parents, one brother and two sisters. Two children preceded him in death. He came to America with his parents in 1881. They settled first in Chicago, Ill.; after one

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year they moved to Kankakee, Ill., where they abode three years, and then removed to Enterprise, Ill.

HIS CONVERSION AND EDUCATION

His mother was converted in Chicago. Henry and his father bowed at the altar at the same time, in Enterprise, under the labors of C. Wessling and Jacob Mode, when they both found light and forgiveness. They both joined the Evangelical Association at Enterprise.



HENRY GOCKER

His educational advantages were limited. He obtained a good start in Alsace in Germany. In Chicago he attended the public school, and for the next few years he was allowed to go to school in the winter when the weather was unfit to work on the farm. In 1892 he attended the winter term at North-Western College, working his way through as best he could, and borrowed the money to pay the rest of his expenses. At

this time he tried very hard to plan a way of getting a better education, but all plans failed. He had no resources, and so he was compelled to go back to farming. But he believed the Lord knew what was best for him, and so submitted to the inevitable. He often said, "I could not depend on my education, but when the Lord gave me grace I could preach, and when he did not, I failed."

HIS CALL TO PREACH AND MINISTERIAL WORK

After his conversion, Henry took an active part in the Lord's work. He made commendable progress, and soon felt it his duty to preach the Gospel of Christ. His parents having moved 15 miles from Enterprise, he could not often go to the prayer-meetings. So he started a cottage prayer-meeting where they lived, and served as class-leader. He also started a Sunday-school at their school-house, and had the superintendency of it. He felt he must be about his Master's business, and tried to make himself useful wherever he had an opportunity. He found great joy in this work. There seems not to have been any doubt in his mind but that God called him to preach. He yielded at once. He had a passion for

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souls. His life evidenced it clearly. He often said while in the ministry, "There is nothing I would rather do than to stand behind the sacred desk and preach the Gospel." The pulpit was his throne.

The Enterprise class recommended him to Conference to give him license to preach, which was granted by the Conference, held in Dayton, O., April, 1893. He was then assigned to Phillipsburg charge, and served it with success. In April, 1896, he was sent to West Salem and had 65 conversions, and was returned in 1897. In 1898 he was assigned to Grayville, Ill., and served it four years with blessed results. In 1902 he was sent to Elberfeld, where he served 3 years. Here his health began to fail, and, therefore, located one year, and moved on a farm near Elberfeld. In 1906 he resumed the Gospel work, and again had West Salem assigned to him, which he served 2 years. His health again gave way, and he located and moved back on a farm near Elberfeld in April, 1908. Here he remained farming, and, later, mining in a coal mine until November, 1911, when he accepted a call to Davenport, Washington Conference. The change of climate was beneficial to his health for a while, but in course of time again failed him. He served Davenport until Dec. 27, 1914, when he preached his last sermon. He preached 14 years in the Indiana Conference, and 3 years in the Washington Conference, and was 4 years in the local relation.

He was very conscientious in his work, faithfully filled his appointments regardless of bad weather. He sacrificed his life for Christ's sake. He led several hundred souls to Christ, and there was not a year that he failed to win some. Even yet, in November and December, 1914, he held a very successful revival on his charge, and won several for Christ. His preaching was simple, but biblical, earnest, unctuous, and often overpowering. He was also of a jovial disposition, which he controlled properly, and made it a blessing to young and old. He often had great victory in his soul, especially in revival meetings, which found expression in shouts and hallelujahs.

He was married to Elizabeth Dassel, of Elberfeld, Ind., June 11, 1896, C. F. Hansing, Presiding Elder, tying the nuptial knot. Seven children were born to them. His ailment was of a nervous affection, which developed into a complication of diseases. His health became seriously impaired in October, 1914, when the doctor gave him little hope of recovery. In January, 1915, he decided to take his family back to Elberfeld, and arrived here Jan. 30, and on Feb. 18, about midnight, his spirit departed. He made his own

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funeral arrangements shortly before death. He was conscious to the end. His last words were, "I am going home to glory. Hallelujah!" He suffered much in his ailments, but bore it patiently and uncomplainingly. In the spring of 1914 he was elected Branch Young People's Alliance president of Eastern Washington Conference. He was ordained as deacon in 1895, and as elder in 1897. On Feb. 22 funeral services were held by his Presiding Elder, J. J. Wise, assisted by G. A. Stierle, M. L. Scheidler and G. F. Winter.

PETER GOETZ (1807-1882)

This servant of God was born Feb. 27, 1807, in Ross Co., Ohio, and closed his earthly life near West Liberty, Iowa, Feb. 18, 1882. Peter Goetz, sometimes written Gates, was a pioneer preacher in the Ohio, Illinois and the Indiana Conferences. For some twenty-five years he bore the brunt of pioneer life as an itinerant, undergoing all manner of hardships for the Gospel of Christ. He was a faithful servant of the Cross, energetically forging ahead with the message of salvation. Many new fields were opened by his ministry, and of him it can be truly said, "One sows and another reaps." "They have labored, and we have entered into their labor."

The following fields, all of them circuits, were served by him: Wayne, 1843; Greenville, 1844; Pickaway, 1845; Lancaster, 1846-7; Miami, 1848; St. Mary's, 1849; Fulton, 1851. Then he became a charter member of the Indiana Conference, serving Whitewater, 1852; Fulton, 1853; Elkhart, 1854; St. Mary's, 1855; Miami, 1856. In 1857, he located on account of physical infirmities, and some years prior to his death moved to West Liberty, Iowa, spending the declining days of his life on his beautiful farm. Here with his family he had many peaceful hours, rejoicing in the goodness of the Lord.

His end was peace. The Gospel which he preached, where-with he sought to comfort many hearts, comforted his own heart in the hours of his transition. After three days of illness he answered the call of his Lord, "Come thou, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of the Lord." Rev. W. Swain conducted the obsequies, and his body was laid to rest in the West Liberty Cemetery, Iowa.

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JOHN MICHAEL GOMER (1833-1891)

Brother Gomer was born, Adelshofer, Baden, Germany, May the 3rd, 1833, of parentage that was highly esteemed in Lutheran Church circles. He was given a creditable Christian training, which had its fruitage in the life of John. Bishop Esher said of him that he was talented, and knew how to use his abilities to the very best advantage for the glory of God and good of man. From youth he feared the Lord, and had a keen sense of righteousness. He possessed a deeply pious nature, and as a young man was modest and unpretentious. He lacked but one thing—a true, experimental knowledge of salvation.

HIS CONVERSION

In 1853 he immigrated to America, and located at Carmi, Ill., where he successfully followed the cooper trade. He also came under the influence of the preaching of the Evangelical Association at this place, and discovered the way of true salvation. Deep conviction for sin seized him, and through the power of the Holy Spirit he was born again unto a lively hope by the resurrection of Jesus Christ from the dead. He now united with the Evangelical Association. This was in the year 1853. From the very hour of his conversion Brother Gomer was an active participant of the work of the church in this place and wherever he went. "He entirely consecrated himself to God, and served and worshiped God with his whole mind, heart, soul and strength."

In course of time both he and the society, of which he was a member, perceived his divine call to the work of the ministry, and, upon application, the class gladly recommended him to the Annual Conference for license. In 1859 he received his license as preacher on probation.

BISHOP ESHER'S EULOGY OF HIS WORK

"In the early part of his ministry he was honored with mostly mission fields of labor in Michigan and Indiana, because of his faithfulness to enjoined duties, not for one moment shunning any kind of labor, or trial, or deprivation. He forged ahead in the Master's work, which was recognized by the Annual Conference, and, in due time, honored him with the most prominent fields. Everywhere he faithfully discharged his duties, was pious, energetic, devoted to his call, and was a warm, sympathetic shepherd of his flocks. He was a living example to believers in word, in conversation, in charity, in faith, in purity and in godliness."

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Again the Bishop said, "His preaching was biblical, plain, instructive and effectual. He was untiring in his work, a fine disciplinarian, a safe counsellor, possessing excellent foresight and good judgment." From the results he achieved in his Master's vineyard, it is evident that he took a deep interest in the welfare of the sinner, the saved, the young and the old, the poor and the rich. Therefore God graciously owned and blessed his efforts in the conversion of many souls, and in the establishing of the believers." Wherever he labored he was acknowledged as a pious and devoted servant of God, and had the undisturbed confidence of his brethren, in his congregations, in the ministry, and from such as are without." Where he had once been, he was always welcome to return, and nowhere did he leave a stain.

THE FIELDS HE SERVED

In the Indiana Conference: Fulton, '59; Berrien, '60; Calhoun, '61-62; South Bend Circuit, '63; Indianapolis, 1st, '64; Dayton, 1st, '65-66. In '67, he was appointed collector for the building of churches. Mt. Carmel, '68; Ft. Wayne, '69-70; Indianapolis Mission, '71-72; South Bend Station, '73-4-5; Laporte, '76-77; Dayton, 1st, '79-79. On all of these fields he won souls for Christ.

In 1880, he was sent as missionary to Galveston, Texas, and founded and established the work of our church there. He spent 11 years in this great State with untiring faithfulness, proved himself a wise, painstaking steward, and an excellent manager of pioneer work. Success to a marked degree crowned his efforts. His labors were very abundant, and time would fail us to chronicle them all. Until his decease he was in the harness, and the Presiding Elder of the Texas Conference. He died July 24th at Carmi, Ill., where he also is buried. Bishop Esher conducted the services. He was survived by his wife.

CARL F. W. HANSING (1852-1895)

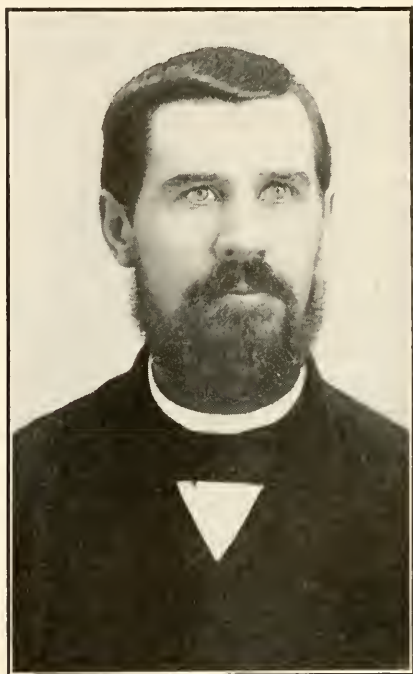
Synopsis: Born, Julietta, Marion Co., Ind., March 25th, 1852. Died March 15th, 1895, on his farm on Bunker Hill Circuit. Buried in the Zion Church Cemetery of the Bunker Hill Circuit. Converted at the age of 17 years, united with the Evangelical Association at Julietta. Licensed by the Indiana Conference, Sept., 1875. Ordained as deacon, 1885, and as elder, 1887.

Carl was the fourth of ten children. His parents, Christian and Sophia, were poor, but industrious and economic, and under the blessing of God succeeded in getting a home. Under such cir-

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cumstances Carl had the opportunity of tasting the joys and sorrows of rural life. He enjoyed but limited school privileges, but made every use of the opportunities as they presented themselves to him.

Under the preaching of the Gospel by our ministers at Julietta the Holy Spirit enlightened him, and led him to repentance and salvation. He was made a new man in Christ Jesus, and lived a very pious life, devoting himself to God and the church. He stood high in the esteem and confidence of the members of his class. In a few years the Lord came a second time to the Hansing home, and, laying His hand this time upon Carl, as He had previously done to his brother Charles, said, "Go thou also and labor in my vineyard." "But," says his brother Charles, "being rather modest and reserved, it required some earnest solicitation to persuade him to enter the field that was white unto harvest." Finally he yielded to the call, and he was



CARL F. W. HANSING

licensed in the year 1875 as a preacher on probation.

HIS MINISTRY

Under the charge of B. Uphaus, in 1875, he was sent to Greenville Circuit, and labored successfully. During the year he contracted a severe cold, which, with other circumstances, necessitated his return home. Owing to poor accommodations, many a young minister failed in health, and prematurely had to retire from the active work. In the year following he sufficiently regained his health and entered into marriage with Elizabeth Arnsman, of Huntington, Indiana, in 1877, and for five or six years lived on a little farm near Julietta. A part of this time was spent in Evansville, and in 1883 he moved to Elkhart, Indiana. In April, 1884, he re-entered the ministry and was assigned to Medaryville, which circuit he served very acceptably and with bless-

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ing for three years. From 1887-90 he served Bremen Circuit, and again led many souls to Christ. In 1890-1 he served Ft. Wayne, and in 1891-3 he labored on Bunker Hill Circuit. Here this noble warrior laid down the warfare, and, receiving his discharge from the King Himself, entered his heavenly rest. Illness, that had previously shattered his health, relentlessly seized him and ended his earthly career, March 15th, 1895. Just before he passed away he had his brother Charles read 2 Timothy 4: 6-8, and then said, "This is my exact experience."

Carl was thoroughly conscientious in all his work. His walk was upright, his preaching earnest, full of fire, unctuous, plain and practical. His appeals to the unsaved were strong and often eloquent. He gave himself to the church and to his fellow-men as a sacrifice. His life is held in blessed remembrance by all who knew him. He was genial in his social relation with the people. All self-seeking was averse to him. He walked humbly before God and man.

He was survived by his wife and children. Revs. Peter Speicher and A. J. Troyer officiated at his funeral. In him the Indiana Conference lost a worthy member and an efficient pastor, and the family an indulgent father. "Many will rise in the kingdom of glory and call him blessed."

ADAM HARTZLER (1836-1878)

This servant of God was born Oct. 21, 1836, at Lancaster Co., Pa., and at the age of 11 years, in '47, he came, with his parents, to New Lisbon, Indiana. Here he grew to manhood, enjoying the ordinary school privileges, and afterward learning the blacksmith trade. Physically, he was a large man, having a height of about 6 ft. 4 or 5 inches, and a weight of over 300 pounds, and although corpulent, was yet very active and energetic.

He was converted at New Lisbon, Indiana, under the labors of Ed. Evans, in 1862, and united with the Evangelical Association. He at once became active in the work of the church, and it was not long before a clear call came to him from the Lord, appointing him to service as a minister. He realized that God had other work for him to do, than to hammer out iron and weld it, and that he was to go forth with the hammer of Divine Truth, and weld immortal souls to God. His class at New Lisbon also realized this and recommended him to the Indiana Conference, from which he also received license in 1867. After he had his license to preach he did not forthwith enter the

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active ministry. But in Sept., 1865, he was received into the itinerancy, and was assigned to Huntington Mission. In 1866-7 he served Defiance Circuit. They lived in Brunnersburg, 2 miles north-west of Defiance, in a two-story house. The lower part was used for a church, and the upper part for the parsonage. They had many hardships on this work. The people were poor, and, hence, the support was meager. He was gone much of the time, the circuit extending over a number of counties. Mrs. Hartzler said, "They were very limited in eatables, often only had a little cornmeal, no meat of any kind, no potatoes and other necessities. No money to buy anything, children sick with fever, and no medicine from a doctor, only home remedies. She had to stay up night after night to watch over her sick children, while he was away, not knowing where he was, or when he would return. And the town was often full of drunken men, carousing around, making the night hideous. In 1867-9 he served St. Mary's Circuit with the parsonage, seven miles out in the country, $\frac{3}{4}$ of a mile from church, practically surrounded with timber. In 1869-72 he again served Defiance Circuit, and had splendid success. In 1872-5 to Benton Circuit, in Elkhart Co., Ind. In 1875-7 Twin Lake was given him, and 1877-8 Nobleville Circuit, which was his last charge. His last sermon he preached was in the neighborhood of Pendleton, Ind., on Sunday, Oct. 13, his text being 2 Cor. 6: 14-18. He was called from labor to reward in the midst of his usefulness and maturity of life. M. Krueger said of him in his biography: "That he had not the splendid talents that some of the other men had, but, nevertheless, he was successful in his work for the Lord." He died at his post. His sermons were practical, expository, biblical, and, at times, profound. A number of the ministerial brethren assisted in the funeral services.

JOHN M. HAUG (1836-1904)

Brother Haug was born at Gingen, Wurttemberg, Germany, Nov. 15th, 1836, and departed Sept. 18, 1904, at Indianapolis, Ind. He grew to manhood in the land of his nativity, and while he enjoyed but limited school privileges, he made use of every opportunity. Studying diligently by candle-light, he mastered the German language, and exhibited considerable literary ability. Later in life, after coming to America, he studied the English language, and achieved good success therein, although it was tinged to a great degree with the German accent. His parents were religious

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people, members of the Lutheran Church. His grandmother, especially, seems to have been deeply pious, and was greatly concerned about John's future life. She had much to do with his be-



JOHN M. HAUG

coming a preacher, and looked upon the calling of a minister as high and holy. When John was old enough to study the Catechism, he was put through a catechetical course, and, being confirmed, became a member of the Lutheran Church.

Having completed his schooling, he was apprenticed to a tailor, with whom he worked three years.

While Rev. John Nicolai, missionary of the Evangelical Association in Germany, was carrying on his labors in the fatherland, John was brought to genuine repentance and true faith. After his conversion, which took place in 1855, he united with the Evan-

gelical Association in Germany, and soon began preaching to his countrymen. This greatly delighted the grandmother, who thus had her wish fulfilled, and it was soon known to all that the call of the Lord was upon him. He was then duly licensed by the Germany Conference and received into the itinerancy. Being blessed with natural abilities, a striking personality, a good physique, a pleasing voice and a well-poised, emotional nature, together with the divine call, he was well fitted to the work of the ministry.

HIS WORK IN AMERICA

In 1856, as a young man of 20, he immigrated to America, settling at Cleveland, Ohio, where he did his first preaching in this country. In '59, he was stationed upon Ann Arbor Circuit, in Michigan, in '60 to Dearborn Mission, in '61 to N. Michigan Mission, to which he was returned in '62. The greater part of his ministry was spent in the Michigan Conference, but in '91 he came to the Indiana Conference, of which he remained an active member until his decease.

He served the following fields: In the Michigan Conference, Ann Arbor, Washtenaw, Dearborn, Owosso, Detroit First Church, then as Presiding Elder for 12 years. After this he was again

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assigned to First Church, Detroit, and then to Howell. In the Indiana Conference he served: Indianapolis 1st Church '91 and '92, Presiding Elder on the Indianapolis District four years, and in '97 he was appointed to Dayton First Church, which he served for four years. He was then appointed as collector for the Conference church debt, which amounted to \$15,000, in which he proved successful. In 1902, he was again elected as Presiding Elder, and assigned to Louisville District, which he served 3½ years, until his demise, which occurred, Sept. 18, 1904.

AN APPRECIATION

Brother Haug was a successful soul-winner from the beginning, and had the favor of the people wherever he went. He possessed considerable executive ability, which gave him a place of leadership among his brethren, and duly promoted him to offices in the Conference, such as Presiding Elder, delegate to General Conference, etc. As a preacher he was Scriptural, effective, and frequently quite eloquent. He faithfully proclaimed the Word of Truth, and insisted on the need of heart purity and full salvation. He himself professed to enjoy a higher state of grace, but never claimed to be beyond faults. Once, in a sermon, he was heard to say, "that there are many who seek entire sanctification, who ought first to seek a genuine reconversion, or regeneration." "That from a lack of knowledge and good judgment, not a few give evidence of the fact that, while the heart may be right, the head may be woefully wrong."

Aside from being a good preacher, he was also quite a good leader in song, and was able to sing the Gospel of comfort and salvation into the hearts of sorrowing and penitent souls. He loved to preach better than do anything else, and sometimes allowed the temporal matters to suffer; evangelistic services, especially, appealed to him. In all his work he was extremely impatient over delay. "The King's business demands haste," and nothing dare hinder it. He kept his heart tender by preaching such sermons that call forth the sympathetic nature. He was gifted with a social talent that is rarely surpassed, and he was never so at home as when in a crowd. He was not a hobbyist, but, being broad in his views, had a warm place for all real Christians. He was devoted to the church, loved her jealously, defended her and ever sought to advance her interests to the best of his ability. He had an energetic spirit and an untiring disposition. Fr. Schweitzer, a life-long friend, preached the funeral sermon in German, and J. H. Breish, pastor of our First Church in Indianapolis, in English. Other brethren that

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were present were Geo. Roederer, his predecessor in office on Louisville District; D. S. Oakes and C. F. Hansing, Presiding Elders of Indianapolis and Elkhart Districts, respectively, assisted. Other ministers were present to show their last respects. His body was laid to rest in the beautiful Crown Hill Cemetery at Indianapolis.

His first year's salary on Ann Arbor charge, Mich., '59, was only \$85.00, and yet he laid up some of it, although he was married. Brother Haug and his family had to forego many pleasures and comforts in their early life. Instead of using butter upon their bread, they used lard. They passed through many hardships and disappointments. He was married twice, first to Mary Regina Hanz, who died at Owosso, Mich., May 10, '80, and second to Christina Hartbeck in '81, who died in 1900 at Dayton, O. He was survived by 7 children.

D. S. Oakes wrote this memorial of him:

A year ago one sat in our midst;
A forward place he occupied with us;
His face, his name, familiar to us all.
His presence we revered, his countenance we esteemed,
Today he is not here, his presence greatly missed,
His spirit's flown unto that bourne
From whence no one can e'er return.
Weary and worn with many toils,
He's gone to share the victor's spoils.
'Tis John M. Haug has passed away
From clouds and shades to endless day.
He hailed from Swabia's wine-clad hills.
In early youth, in native land,
He gave his heart to God, becoming thus
A timely trophy to the efforts given
By our missionaries in
The German fatherland.
Coming to our shores, we find him first
Joining in Ohio's faithful ranks
Of heralds of the Cross, with Walz and Zinser,
Strawman, Kopf, Spreng, Koch and Stull,
And many others of like spirit,
All worthy of our greatest merit.
Next we find him in Michigan
With Meck, and Coply, Fuchs and Miller,
Hettler, Klump, and Frye, and Keeler,

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Toiling hard, long and successful.
In 1891 to us he came.
Since then he's firmly stood with us,
Gone in and out, has come and went,
Shared in our trials and our joys.
Of the positions he has held,
Of work performed, of places filled,
I need not speak, they're known to all.
A year ago with him I shared
A good and hospitable home.
His languid step, his pallid face
I noted well, and though
His spirit still within him burned,
I knew time's sands were running low.
Yet, after all, when the Great Harvester
Sent forth his shaft and cut him down,
It was a shock to me, to all.
My intercourse with him was much,
And intimate; I knew him well.
A garland of forget-me-nots
I'd lay upon his grave and say:
My brother, colleague, fare thee well.

SAMUEL HEISS (1803-1883)

This pioneer was born in Lancaster Co., Pa., July 14, 1893. He was converted to God under the labors of Bishop John Seybert, and united with the Evangelical Association. Yielding to the call of God to preach, the Western Conference licensed him, and for many years he served as a traveling preacher in that Conference. Afterward he served in a local relation in the Indiana Conference. It was said of him that he was highly endowed for the work of a preacher, which office he pursued to the conversion of many souls, and to the building up of the body of Christ. With untiring zeal he labored; methodical in his work, pleasing in his delivery, and always effective.

He was married the first time to Maria Anna Rohland, Sept. 20, 1825, who died in '49, leaving him with 9 children. Several years later he was married to Susanna Wies. In '54 he moved to Indiana, and at least during the latter part of his life he resided in Elkhart, Ind. Here he found a warm place in the hearts of our

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people, and often in great self-denial brought them the Word of Life. Like as a father, he nurtured the society.

Rather unexpectedly he passed away Feb. 9, 1883, and was laid to rest in the Elkhart Cemetery. He was survived by his second wife and 6 children. C. F. Hansing and M. Krueger officiated at the obsequies.

CHRISTIAN HEIM (1824-1907)

This man of God was born in Wylderswyl, Switzerland, Dec. 18, 1824, died of old age in Olney, Ill., May 30, 1907, and was buried in the Olney Cemetery. He was converted in the latter part of 1853, and his wife, Jan. 1, 1854, and both united with the Evangelical Association. He was recommended by the Grand Prairie class, near Olney, and licensed by the Quarterly Conference (year not given), and was received into the itinerancy, Sept., 1864, by the Indiana Conference. He was ordained deacon in 1864, and as elder in 1866. He was married to Mary Brawand in 1853. She was a native of Grindelwald, Interlaken, Switzerland. She was blind for many years, and died Aug. 7, 1895. One daughter was born to them. He was married again, March 16, 1899, to Elizabeth Sharp, who survived him.

Brother Heim said of his father John and his mother Margaret (*nee* Loos), "that they gave me a Christian education as far as they had light in the religion of the Reformed Church." He was baptized as an infant, and as he grew older his parents instructed him in prayers consisting of rhymes. These he committed to memory. They also made it a duty for him to read the Bible. He was sent to school, where he received further religious instructions, and had to memorize the Heidelberg Catechism, Gellert's hymns, Scripture verses, and studied much Bible history. When he was 16 years old he was confirmed. He says, "At this time a deep inclination to and need of salvation was realized. But the matter rested here, as I was not urged on to fulfil my vow taken at confirmation. Instead, as was the custom of my native country, I became careless, godless, and, like the rest, I surrendered myself to the desires and pleasures of the world, and indulged in these things as much as any one."

On October 11, 1850, he, with others, immigrated to America. He had, however, a desire to locate with a pious class of people. He says in his own brief sketch of himself, "God so over-

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ruled that I landed in Olney, Ill., where I soon became acquainted with Zwahlen, Weis, Muehlman and others, who were then members of the Grand Prairie class of the Evangelical Association near Olney. By their prayers and godly conduct deep impressions were made upon my mind. It pleased the Lord to thoroughly convince me of the need of my conversion to God." But he hesitated yet for some time. He had a great struggle as a young man to tear away from worldly associates. But finally he made a firm resolve, "that if it is God's will to accept him, he would seek salvation and serve the Lord the rest of his days." After three months, passing through deep penitence, it pleased the Lord to pardon his sins, and he united with the Evangelical Church. This occurred under the labors of Chr. Glaus.

From now on Heim sought to serve the Lord earnestly. He prayed much in secret, in the home, in the timber, and in public with God's people, exercising his faith and strength in the Lord. He also prayed much for his unconverted friends. He felt an almost irresistible constraint to preach Christ to them. Realizing his great inability, he prayed much to God to excuse him from so great a responsibility. He kept this divine call to himself, fearing it might be a temptation of Satan. But, finally, he promised submission to the Lord to preach, if he would pave the way thereto, without he saying anything about it to anyone. Here his diary stops, but he evidently learned clearly that the Lord revealed this to the people, for they voted him his recommendation to the Gospel ministry.

Prior to entering the ministry, he followed the shoe-maker's trade, and again when he located he did mostly cobbling work. It was said of him that he was a true, honest and upright man, Scriptural, unctuous and unassuming in his preaching, consistent in his life and profession, insisting on a definite change of heart, forgiveness of sin, and an assured adoption into the family of God, and on the maintenance of a holy life. He was a liberal supporter of the Gospel.

He served Clay County Mission, Sept., 1864-6; Yellow River, 1866-8; Medaryville, 1868-70; Greenville, 1870-1; West Salem, 1871-3. Then he located, due to bodily infirmities. In 1876 he became a member of the South Indiana Conference, remaining in the local relation. He had considerable ability, and his labors were fruitful in leading souls to Christ, and in building up the church. M. W. Sunderman officiated at his funeral; others assisted.

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GEORGE A. HERTEL (1821-1873)

This servant of God was born in Felderbach, Hessen-Darmstadt, Germany, May 27, 1821, and died in Elkhart, Ind., July 12, 1873. His body was interred in the Van Wert Cemetery. Under the preaching of Rev. G. Zinser, Stark Co., O., he was converted to God and united with the Evangelical Association. He was recommended to preach by the Mohr's (now Grand Victory) class, and was licensed as preacher on probation by the Indiana Conference in '59. He was ordained as deacon in '61, and as elder in '64. His first marriage was with Miss Williman, who died before he entered the ministry. He was married the second time to Katherine Becker, who nobly stood by him in his arduous work and added much to his success as a soul-winner.

HIS OCCUPATION AND CONVERSION

When yet a young man he came from Germany and settled in Stark Co., O. He learned the art of brewing and was engaged in it when he was brought under the mighty influence of the Gospel. The truth gripped him with such power and so thoroughly revealed the wickedness of his brewing business that he resolved to quit it at once. He was gloriously saved, and at once ordered his brother Adam to unhitch the horses from the beer wagon, saying that no more beer would be brewed. It appears that that, which was on hand, was allowed to perish.

HIS EARLY CHRISTIAN LIFE

He moved to near Van Wert, O., where he purchased a farm and by industry and frugality succeeded in accumulating considerable property. He did not live here very long, until the preachers of the Evangelical Association searched for him, and were cordially received. He became a channel for the church, and presented a way of access to the hearts and homes of the people in this community. Soon a goodly number of people were converted, a class was organized, and he was elected as its first class leader. This office he ably and faithfully filled until he entered the ministry.

FIELDS HE SERVED AND CHARACTER OF HIS WORK

From '59 to '61 he served Defiance, '61-63 DeKalb, '63-5 Van Wert, '65-7 South Bend Circuit, '67-9 Cincinnati, '69-71 Newville (now Linn Grove), '71 to July 12, '73, Elkhart, when he died of typhoid fever. Three weeks previous to his death he entered the pulpit, but could not preach on account of illness. He took to his bed, and when told of his serious condition, he replied, "Just as

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God wills it, so it will be alright with me." When he was dying he whispered, "I have fought a good fight." His body was interred at an old cemetery at Van Wert, O., and later on it was exhumed and reburied in the new Van Wert Cemetery. At Elkhart, his Presiding Elder, E. L. Kiplinger, preached in the English, and John Fuchs in the German. Other ministers being present, assisted in the services. It was said of him that in no case was he a misfit, or was there ever a mistake made in his appointments.

The Conference recognized his ability and faithfulness and entrusted some of the best and most important fields to his care. He was an ideal pastor both in the city and country, going from house to house, both to members and strangers, teaching and encouraging right living. With tears he often pleaded with people to come to church and serve the Lord. He also prayed with the people in their homes and took a keen interest in the children. His theme as a preacher was "Christ Crucified"; his sermons were thoroughly evangelical, unctuous and effective. When he delivered his messages the people usually felt that "a man of God" was speaking to them. He fearlessly preached the truth, aiming, first of all, to win souls to Christ.

In missionary work he was a leader and manifested a self-sacrificing spirit. His social nature helped him in his labors and enabled him to report a general increase in membership and giving. He obtained a fair education in Germany, and, as a minister, continued searching for the deep things of God. As a man he deported himself excellently, as a friend and brother he was cordial, true and open-hearted. He was a hater of sham. Physically he was well built, in manners pleasing, in will strong and resolute, in his undertakings successful. From a human point of view his life ended prematurely.

ELI F. HOCHSTEDLER (1840-1914)

Eli, son of Gabriel and Maria Hochstedler, was born in Holmes Co., O., March 17, 1840, and died in Rochester, Ind., June 13, 1914. His body lies in the Rochester Cemetery. On Easter morning, '63, at his home in Howard Co., Ind., he was converted to God under the labors of John Kauffman. In '70 his class recommended him to Conference, and he was duly licensed to preach. He was ordained as deacon in Sept., '72, and as elder in '74. He was married to Emaline Lantz of near Kokomo, Ind., Aug. 1, 1862, and became the father of 6 children. His wife passed away at

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Greenville, O., while he served that work. A second time he was married to a Mrs. Mary Favorite of Winchester, and one son was born to them.



ELI F. HOCHSTEDLER

His parents, who were honest farmers, were natives of Pennsylvania, and moved to Holmes Co., O., in '54. Here Eli attended country school. Later they moved to Howard Co., Ind., and soon thereafter he attended college at Kokomo, Ind. After this he farmed in the summer and taught school in the winter until he began to preach. When he came to Howard Co. there were no Sunday-schools in that district, because they were regarded as agencies of the devil. Social life was coarse, men were given to profanity, Sabbath-desecration and debauchery. Such environment was not conducive to spiritual development. Moreover, the country was

new, low and wet, and heavily timbered, requiring hard labor to render the soil tillable. When Rev. Kauffman was serving the Waupecong Mission he preached in this community, and Eli was awakened to his need of salvation. Previously to this, while yet attending the college at Kokomo, he was greatly affected because his landlady prayed for him. After 11 months of earnest seeking he found peace with God and united with the Evangelical Association at Zion (now Bunker Hill Circuit). He evinced zeal and courage in the Lord's cause. Later he obtained a distinct call of God to preach the Word, which became more urgent as he postponed its acceptance. His spirit grew restless, while pictures of waiting congregations would loom up before him, and finally, in the solitude of the woods, he vowed obedience to God. Zion class gave him his recommendation, and being licensed by the Indiana Conference, he at once entered the active work.

HIS MINISTRY AND RETIREMENT

He served in the active work as follows: Elkhart Circuit, '70; DeKalb, '71; Vandalia, '72-3; Fulton, '74-5; Greenville, '76-78; Mishawaka, '79, after which he located. He was quite successful in winning souls for Christ. From his own diary we have these

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statements: "Had glorious meetings—souls at the altar—powerful meeting and souls saved tonight." After he located he moved on a farm in St. Joe Co., Ind., west of the Smith's Church, which is in the north-west corner of Elkhart Co. After living there 15 years he moved to Rochester, Ind., where he engaged in laundry work. Later he engaged in the feed store business, selling also coal and wood, until illness made it necessary for him to retire. His illness lasted 1 year, and although he greatly suffered, he bore his affliction with patience and resignation. He gave himself unreservedly to the Lord and calmly awaited the summons from on high.

His funeral was held from the Evangelical Church in Rochester, June 15, 1914. Rev. W. M. Baumgartner, his former pastor, officiated and was assisted by J. W. Metzner, P. E., J. H. Rilling, C. W. Spangler, George Pullman. He was survived by his second wife and several children. Brother Hochstedler was not an eloquent preacher nor gifted in speech, but he lived a pious and unassuming life, and was ever loyal and devoted to the Church. His preaching was plain, fearless, earnest, sincere, and mostly exhortative. As a man he was honest and faithful, companionable and deeply spiritual. He took great interest in the Sunday-school and Young People's Alliance. As long as health allowed he was a regular attendant at church services, and could be counted upon by his pastor. In his family he was indulgent and kind.

REV. FREDERICK HOFFMAN (1822-1884)

Frederick, brother of Rev. John Hoffman, was born in Bavaria, Germany, Oct. 3, 1822, and departed this life in ———, 1884, near Royal Centre, Ind., where he is also buried. He was reared in the Lutheran Church. In the early part of his life his parents came to America, and settled in Holmes Co., O. Later he moved to Fulton Co., Ind., and was converted here in 1846, and united with the Evangelical Association.

He was licensed to preach in Sept., 1860, the German class of Culver Circuit recommending him. He was never ordained and never entered the active itinerancy, nevertheless he traveled much, frequently 30 to 40 miles, to preach the Gospel. He gave 24 years to the church as local preacher. It was said of him, "That his work at revivals was effective and appreciated, that he was mighty in the Scripture. His sermons were systematic, plain, practical,

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exhortative and deeply spiritual." His labors were not in vain. He was sick three weeks, but was fully resigned to the will of God. He expressed himself as being "prepared to die." He chose his own funeral text from Isa. 60: 20. He was survived by his wife and children, one of whom was the wife of Rev. L. Newman of the Indiana Conference, and the grandfather of Rev. Irvin Spencer, deceased. Rev. D. J. Pontius officiated at his funeral, assisted by H. E. Overmeyer and L. S. Fisher.

GEORGE B. HOLDEMAN (1847-1889)

Brother Holdeman first saw the light of this world, Wayne Co., Ohio, Sept. 4th, 1847, and received his second sight, the heav-

enly, at Elkhart, Indiana, 1875, during a revival conducted by Joseph Fisher at Watchtower Church. He at once united with the Evangelical Association, and became an active and devoted member. It was soon discovered that the Lord had need of him in a larger sphere of service, and the Watchtower society recommended him to the Annual Conference of 1884, which, in turn, licensed him as preacher on probation. Having had but meager school advantages, he hesitated in taking up active work at once, but when a vacancy occurred on Ft. Recovery Circuit, four months after Conference, he accepted it, and served with great satisfaction. In '85 he was as-



GEORGE B. HOLDEMAN

signed to E. Germantown; in '86-88 he served N. Webster; in '88-89, Logansport; '89 he was again assigned to Logansport, but he was not permitted to return to the people that were so greatly attached to him. A higher power appointed him to the celestial field. After Conference he, with his wife, went to Wakarusa to visit friends and relatives, and after spending a few days here, preaching four times, he was called to his reward. Ten days of indescribable suffering ended his career. D. S. Oakes said of him: "He was a very conscientious and pious man, earnest and faith-

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ful in the discharge of his Christian and official duties; he did not falter, nor did he become easily discouraged in his labors for God. He was punctual, reliable and effective; his preaching was appropriate, pointed and instructive. He made rapid progress in his preaching. He had the confidence and the esteem of the entire Conference. A worthy laborer was lost by his untimely death." His widow, a Mary C. Harrington, and four children survived him. Burial took place at Elkhart, Indiana.

JACOB HUNTSINGER (1836-1909)

Jacob was born near Hagerstown, Wayne Co., Indiana, Feb. 11, 1836, where he also grew to manhood. He departed this life in Huntington Co., Indiana, in the triumphs of faith, Feb., 1909. He was small of stature, unique in his gifts, adapted for work among children. He was led to accept Christ as his personal Saviour in the spring of 1858, when he also united with the Evangelical Association, remaining faithful and devoted until death. He never married. Soon after his conversion he felt called of God to preach the Gospel; the New Lisbon class recommended him, and he was licensed by the Indiana Conference, Sept., '72. He was ordained deacon, '79. He never took a regular charge, but devoted his life and efforts for nearly 30 years to the children. He very appropriately received the name, "The Children's Friend." His sole purpose was to befriend the children on the streets, in the homes, and frequently spoke to them in Sunday-school, and at Sunday-school conventions. He would entertain them with quaint illustrations of his own, ever bent on directing their minds and hearts to accept Jesus Christ early in life. He also endeavored to implant principles of temperance and virtue by his apt use of object-lessons. This work he did with simplicity and amiableness. He was a firm believer in child evangelism, and in his younger days did considerable good among the children. He generally had with him simple tracts for children, and would distribute them at Sunday-school and to children on the streets. His work was extensively known in and out of the church. His kindly words will long be remembered by those who learned to know him in their childhood. In eternity many will rise and call him blessed for what he meant to them in their youth. The one theme that lay near his heart was Heaven. Though he lived a simple life, his influence was always for good, and the Lord had need of him.

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AUGUST IWAN (1840-1897)

This herald of the Cross was born in Posen, Prussia, Aug. 15th, 1840, and was reared in the Evangelical State Church, in which he was duly catechized and confirmed. With his parents, Heinrich and Caroline, he and his wife, an Augusta Schultz, came to America, 1875, and settled in South Bend, Ind. He followed the trade of a blacksmith, and labored in the "Studebaker Wagon Factory" until he entered the ministry. He was very industrious and frugal, and highly esteemed by his fellow-workmen. It was while in South Bend that he began attending the services in the First Evangelical Church, and under the labors of Christian Glaus became awakened to his need of salvation, and was converted to God, '76.

HIS DIVINE CALL AND MINISTRY IN THE INDIANA CONFERENCE

About six months after his conversion he received clear evidence of a call to the ministry, and was ready to go forth and preach any time the church would send him. When J. M. Gomer asked him whether he did not realize a call of God to preach, he replied: "I am ready whenever God wants me to go." Brother Iwan, like many others, earned large wages, hence made a great financial sacrifice by going out as a herald of the Cross. His wife was not willing to go, realizing the privations of a minister's life, but she graciously yielded to the will of God. His educational privileges in Prussia were those of the common schools. "But," says E. J. Nitsche, "he was an earnest and faithful Bible student, a man with a great mind, possessing great will-power, backed by a forceful character. This made him a strong textual preacher." He served the following fields in the Indiana Conference: In '77-8, Logansport, where he had much opposition from a Lutheran pastor, who enticed him to a public debate on doctrinal points. Brother Iwan, being young in the work and inexperienced, was not a match for the occasion, and through this occurrence our work suffered a blow that almost paralyzed it in this place. In '79-80, Bunker Hill was given him; '81-82, Wanatah Circuit; '83, Medaryville; '84, Laporte; '85, Wanatah; in '86-87, Elkhart, Division St. He was quite successful in soul-winning on these charges, and gained the confidence and esteem of the brethren and the officers of the Board of Missions.

HIS WORK IN TEXAS

In '88 the Board of Missions assigned him to Galveston. Many of his friends were fearful of his going so far south, but he said:

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"I go to Texas to work for the Lord and to die there." He served Galveston charge different times for a period of seven years, and San Antonio for three years, and as presiding elder of the South District for two years, serving Galveston with it. When the time came to hold what proved to be his last quarterly meeting in Temple, Texas, being sick at the time, he was urged to stay at home, but he said: "I must go to Temple, and if I must go on one foot." His unexpected death was caused by a carbuncle under his right shoulder-blade. His last sermon was on Daniel 5: 25-28, preached just two weeks before he was buried. Only the brethren of his district could attend his funeral on Aug. 15th, 1897. Rev. Meier preached from Revelation 14: 13. Revs. Bunse, Chum, and Daeschner assisted. The remains were interred in the beautiful Lake View Cemetery at Galveston. This was a great and sore bereavement for the family, and a great loss to the Conference.

Rev. Daeschner of the Texas Conference wrote of him that he discharged the duties of the important office of a minister with fidelity and conscientiousness, without pretense or hypocrisy, that he did his work with circumspection and devotion, to the edification of the saints and the salvation of sinners. The church entrusted him with important charges in both Conferences. His preaching was often eloquent and unctuous, Scriptural and practical, logical, edifying and effective. He was known as being systematic in all of his work, devoid of selfishness. He was virtuous and stood in intimate relation with his co-laborers. He regarded the ministry as a holy calling, and the ministers as ambassadors of Christ and stewards of the household of faith.

CARL KALWITZ (1837-1902)

Brother Kalwitz was born in Pruetzenwald, Germany, May 20th, 1837. He was reared in the Lutheran Church, and came to America in '64, and settled in Laporte Co., Indiana. He was united in marriage with Augusta Bremer, '64, to whom were born 7 children. His vocation was that of farming. In 1864, under the labors of the preachers of the Evangelical Association, he was convinced of the errors of his life and deeply convicted of his sins. Yielding to the leadings of the Holy Spirit, he was converted to God, and united with the Evangelical Association at Zion, near Wanatah. He evinced ability to lead and instruct in God's Word. His class recommended him to the Indiana Conference for license, and in Sept., '67, the Conference granted him a probationer's license. He

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was ordained deacon in '97, and only served in the active ministry one and one-half years on his home charge, preferring thereafter to remain with his family. The remaining thirty-five years of his life he continued as a local preacher, and filled the office of a class-leader for many years. Brother Kalwitz had somewhat of a sensitive nature, and was set of will. Having been a class-leader for a long time, he asked to be released from this office, and at an election this was done accordingly. Afterwards he confessed to his presiding elder that he did not think that the class would release him, that he felt lost and feared that he could not work out his salvation unless he be reinstated. This shows that he loved the work as class-leader, and probably felt that he did wrong by asking for this release. He was clear and practical in his preaching. He died Feb. 23, 1902. J. H. Evans officiated at his funeral. J. M. Haug and J. W. Feller, his pastor, assisted. His body was interred in the Zion Cemetery, located near the Zion Church.

JOHN KARSTETTER (1806-1879)

This brother was born in 1806 and died at Elkhart, Indiana, 1879. He was for many years a local preacher, held in the highest esteem, a liberal supporter of the Gospel, and true to the Evangelical Association. He traveled several years with M. Krueger on the Elkhart Circuit. It was said of him that he was not a very great preacher, but that he was warm-hearted and sympathetic, and had the confidence of the people. He was licensed and received into the itinerancy by the Indiana Conference in '65.

At the session of '58 he gave \$400 to the Indiana Conference Missionary Society to establish a fund, on condition that the Conference arrange to pay \$600 on the South Bend Church. The Conference showed its good intention by at once raising \$200 among the ministers toward the \$600 required. Nothing further has been ascertained concerning this brother.

JACOB KEIPER (1824-1909)

Brother Keiper, of German ancestry, was born in Reamstown, Lancaster Co., Pa., Dec. 31, 1824. He was the fifth of nine children, and was well acquainted with the hardships of those early days. His school privileges were limited, but he was studious, diligently seeking to gain all the knowledge he could, and became quite proficient in the use of both German and English. In time he became a frequent contributor to the *Christlicher Botschafter*.

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CONVERSION AND CALL TO PREACH

During a camp-meeting, held in 1837 near his home, he was led to Christ, and obtained pardon of his sins. Rev. J. M. Sindlinger, one of our Evangelical preachers, was conducting the camp-meeting, and it was under his labors that he united with the Evangelical Association. His parents already were loyal and devoted members of our church, and greatly aided him in his Christian life. From the first a great interest in church work and soul-saving possessed his heart, and he gave himself with earnestness to the cause of the Lord. The church at Reamstown soon entrusted him with the office of a class-leader, in which office he ably acquitted himself.

It was not very long until the voice of God was clearly heard, calling him to the preaching of the Word. He did not resist the call, was recommended by his class, and, according to the custom of that time, was licensed to preach by his Quarterly Conference. In 1849 he came westward to E. Germantown, Ind., and upon his arrival he met Rev. A. B. Schafer, who was just getting ready to leave for the Conference session. Keiper says: "He picked me up and took me along to the session of the Illinois Conference, which was held at Naperville." The Illinois Conference at once received him into the itineracy and assigned him to Dubois Circuit.

HIS MINISTRY

His ministry fell in those early pioneer days when hardship was a constant companion, salary almost at the vanishing point, food-stuff expensive, houses small and rickety, traveling facilities worse than poor. These servants of God could truly say, "In journeying often, in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for the churches." It was "the love of Christ that constrained them" to do and to dare in His name.

He served the following fields with great success and blessings: Illinois Conf., Dubois Circuit, 1849; Sheboygan Mission, Wis., 1850, and Whitewater Circuit in 1851. At the formation of the Indiana Conference he became a charter member, and was privileged to be one of three who lived long enough to celebrate the 50th anniversary of the formation of the Conference. In the Indiana Conference he served Miami Circuit, which had 19 appointments,

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extending through Huntington, Wabash, Kosciusko, Marshall, Fulton and Miami Counties in 1852; Elkhart Circuit, 1853; Dubois Circuit, 1854; Indian Creek Circuit, 1855; Miami Circuit, 1856-8.

On account of a throat affection he returned to the Illinois Conference in 1869, and was sent to Iowa as a missionary to do frontier work. He labored the year through on Grandview Mission, blazing a trail for the preachers of the Evangelical Association. In 1860 he served Muscatine; in 1861, Lisbon; in 1862-4, Cedar Falls; in 1864-5, Independence. At this juncture the Iowa Conference was formed, and he became a charter member of it, serving Dubuque City and Ackley during the year.

In the fall of 1867 he again returned to the Indiana Conference, and was appointed to Winamac Circuit; in 1868 to Fulton Circuit; in 1869-71 to Elkhart Circuit, and 1871-3, Van Wert. In September, 1873, he located on account of the recurrence of throat trouble, and removed to Naperville, Ill. He transferred his membership to the Illinois Conference, engaging in the Lord's service in various ways until his demise. One year he served Downers Grove and Lockport, and after 1873 engaged in the sale of Bibles and books, traveling over various Conference territories. He preached whenever circumstances allowed. Twice he had the honor of being delegate to General Conference.

AN APPRECIATION

As a man, Brother Keiper was firm, loyal, God-fearing and true, conscientious almost to a fault. He was a man of deep conviction, and only after proof of error could he be made to retract anything that he had said or led to change his mind. This trait often caused him trouble, and made not a few enemies. Yet his sincerity was never questioned. What he had to say he said with honest intent and with the purest of motives.

When the Evangelical Association was rent by dissention he united with the seceders because he thought they were in the right, and became a delegate to the convention that organized the "United Evangelical Church," to which church he remained true to the end. Yet quite a while before his decease he became an ardent promoter of reunion of the two churches, and it was a source of great joy to him to see, yet in his day, that active steps have been taken by both branches of the spiritual house of Albright toward reunion.

As a minister and pastor he was without a superior. Venture-some, ambitious, untiring and devoted, he gave himself to his work with a zest. Several times he nearly lost his life trying to ford streams in his desire to reach his appointments. In 1871, while

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serving Elkhart Circuit, he desired a change, and so did the circuit likewise; but when Conference convened he was returned to this field, and upon his arrival said,, "I know that you do not want me again, and I did not want to come back to you either, but since Conference has returned me, let us do the very best we can together," and he said that this turned out to be one of the very best years of his ministry, and the people were loathe to part with him at the close of the year.

As a preacher he was clear, practical and biblical, often forceful and effective. He was free from the fear of man, and preached as he believed God wanted him to. His messages were pointed and direct, sin was uncovered and slain. Those who opposed the truth naturally became irritated and often persecuted him. He was an effective soul-winner, a good organizer, and a frequent church builder. He was not ashamed to assist in building churches with his own hands, being a carpenter by trade.

HIS PARTING

It had been his custom for many years to attend watchnight services in the German Evangelical Church at Naperville. While attending the last one, on Dec. 31, 1908, while the audience was standing and singing, he was stricken with paralysis, and completely disabled. He was taken home as rapidly as possible, where he lingered, helpless as a child, until his release, Feb. 8th, 1909. His body was laid to rest in the cemetery at Naperville, Revs. Fuessele, his pastor, and G. M. Hallwachs and G. A. Manshart of the Evangelical Association conducted the obsequies.

He was survived by his faithful wife, a Sarah Fisher, whom he had married in 1854, and two daughters, Mrs. F. G. Stauffer and Mrs. Rev. S. H. Baumgartner. Three children preceded him in death.

His end was peace, for he died in Him who is the Giver of perfect peace.

JOHN KIPLINGER (1801-1878)

Brother Kiplinger was born, Center Co., Pa., April 30th, 1801, and fell asleep, Fulton Co., Indiana, 1878. When a young man he moved to Wayne Co., Indiana, and engaged in farming. Here he met and married Susanna Loesch, and became the father of 9 children. He had the pleasure of seeing three of his sons, Eli, Samuel and John, Jr., enter the ministry. Father Kiplinger was converted in Pennsylvania, while still a young man, and united

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with the Evangelical Association, of which he remained a true and faithful member. He was licensed to preach in 1857 by the Indiana Conference, having previously, in '43, moved into Fulton Co., Ind. He measured 6 feet in height, and was large-boned. He had a very fatherly disposition towards young preachers. With resignation and success this talented man of God labored as local preacher in this community to the end. D. J. Pontius said of him that he was never indifferent to his duties. What his hands found to do he did with might. That he was an ideal local preacher in looking up new preaching places, helping in revival meetings to the best of his ability. He was a man of faith, prayer and courage. He sought to live a real, earnest, Christian life, which made him a wholesome influence in his community.

Soon after he moved to Indiana his wife died, which was a sore bereavement to him. Later he married Elizabeth Weber, and they had three children. His release came in '78, after great suffering, which he bore with patience and resignation. His body lies buried in the Salem Cemetery, Fulton Co., Indiana, south of Rochester.

SAMUEL KIPLINGER (1839-1895)

Samuel was born, Wayne Co., Ohio, Aug. 26th, 1839. He was the son of Rev. John Kiplinger, Sr. He was converted at eight years of age and united with the Evangelical Association, remaining faithful to the end. In '43 he came to Fulton Co., Indiana, with his parents, and was reared on the farm and obtained a common school education. At the age of 22 years the Salem class recommended him to the Indiana Conference for license to preach, which the Conference granted at its session in Sept., '61.

HIS ARMY LIFE

In Nov., 1861, the Civil War having broken out, he enlisted in the 48th Indiana Infantry, and served three years. He participated in the battles of Corinth, Fort Gibson, Raymond, Jackson, Vicksburg, and Sherman's March to the Sea. He returned with impaired health, resulting in chronic ailments which caused him much suffering for 31 years. This greatly hindered his usefulness and marred his happiness. In his army life he maintained an unsullied Christian character. J. W. Lertch, First Lieutenant Company A, 48th Indiana Infantry Volunteers, gave him this testimonial: "I certify that Samuel Kiplinger, a member of my company, has been a good and faithful soldier, ever ready to perform his duty, obedient

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to orders, void of faults. He is one also, among the few, who has not become addicted to the evils of camp life. May he be able to perform his duty to God as he has to his country."

HIS MINISTRY

Returning from the army, he entered the active ministry, and served Greenville charge in '65 for six months; Cicero, '66; Kendallville, '67; then he located for three years. After this he served Mishawaka, '71-72. He then moved to the Illinois Conference, and served Magus, Iowa, '73; Laporte, Iowa, '74. At the organization of the Iowa Conference, in '75, he became a member of that Conference, and served Afton, '75-76; Creston, '77-78; Belle Plain, '79; Blue Springs, Neb., '82; Creston, '86; Thayer, '90; Nodawa, '91-92; Creston, '93, for six months. In all he served 29 years as a pastor, and six years as a supply.

In '82, when the Platte River Conference was organized, he volunteered to do frontier work in this Conference, but soon found that his impaired health could not endure such work, and he returned to the Des Moines Conference. When the deplored rupture occurred in the church in '90, he was one of six of his Conference that remained loyal to the church, and amidst great opposition carried on the work. He was a blessing to the church wherever he worked. Many souls were won by him for Christ. His end came at Creston, Iowa, June 8th, 1895. Rev. J. H. Yaggy, P. E., preached his funeral sermon from Second Timothy 4: 6, 7. Other ministers were present and assisted. The G. A. R. post and Sons of Veterans turned out in uniform in honor of their comrade. He died in great peace. He was married to Henrietta Ruth, Sept. 27th, 1866. They lived a very happy life together, and had born to them one son and two daughters. To them he left a legacy of a pious, earnest, Christian life. He was survived by the entire family. His body lies at the cemetery at Creston, Iowa.

GEO. KLOEPFER (1812-1886)

Bro. Kloefer was born at Aaronsburg, Center Co., Pa., March 11, 1812, and died at the home of his son Omri in Oakland, Ind., Sept. 21, 1886. His body lies buried in the Oakland Cemetery. He was led to Christ mostly through reading of the Bible, in 1838, and united with the Evangelical Association. He lived close to God, and was faithful to duty, gaining the confidence of the class-members. He heard and heeded the Divine call to preach the Word. The Ohio Conference licensed him as preacher on probation, May

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31, 1841, and was received into the itinerancy. His license was signed by Bishop J. Seybert and A. B. Schafer, secretary, who wrote around its margin in German: "This is the first preacher to whom a Conference of the Evangelical Association gave license who lived within the State of Indiana." He married Margaret Snyder, June 1, 1834.

HIS MINISTRY

In May, 1841, he was assigned with C. Augustein to White-water Mission. At the close of this year he located on account of illness, and then remained in the local relation until Sept., 1857, when he again was received into the itinerancy, continuing therein for 16 years on the following fields: Elkhart Circuit, 1857; St. Joseph Circuit, in Michigan, 1858; Lafayette Mission, 1859; Cicero Mission, 1860; Fulton Circuit, 1861; Greenville Circuit, 1862; Fulton Circuit again, 1863; Huntington Mission, 1864; Mississinawa Mission, 1865. In 1866 he located due to sickness. In 1868, East Germantown; 1869, Vandalia Mission, and Mt. Carmel Station, 1870. In 1871 he again located. Two half years he filled vacancies. He said of his own work: "When I look on my past life I see more room and cause for humiliation than for exaltation. But God has been very good and kind to me. In Him I trust life and death, and unto Him I commit all now and forever. Amen."

He willed \$600 to the missionary cause of the church, but later sent it direct to Treasurer Wm. Yost as an incentive to others to do likewise. When the Indiana Conference was organized his name appears in the list of local deacons. His biographer said: "He was highly esteemed in the Conference, due to his virtue and sterling character, that he was an able preacher in German and English, a wise counsellor, genial in disposition, and a staunch lover and supporter of the church and her institutions." He chose his own funeral text, Phil. 1: 21, and requested M. W. Steffey to preach his funeral sermon, which was done in the Oakland Christian Church. J. E. Smith of Noblesville assisted. He was survived by his wife and six children; one son previously fell in the Civil War.

MATHIAS KLAIBER (1831-1885)

This servant of God was born in Hausen, Oberamt Tutlingen, Wuerttemberg, Germany, Aug. 13, 1831, and died in Denver, Colorado, Oct. 14, 1885. He grew to manhood in his native land, and obtained the usual instruction in the Lutheran Church. When he was 21 years old he emigrated to America. He was married to

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Mary Glunz in 1856. Under the preaching of Rev. J. Klein, pastor of the Methodist Episcopal Church of Portsmouth, Ohio, he awoke to his need of salvation, and was soon converted to God. Soon after this he moved to Independence, Ohio, and united with the Evangelical Association, there being no Methodist Episcopal church at that place. He was elected as class-leader, and under his exhortation and prayers the congregations were often mightily aroused, and there were many conversions.

HIS CALL TO THE MINISTRY

When he was asked and urged to enter the ministry he strongly desisted, but later decided to heed the call. He was recommended by this class to the Indiana Conference, which licensed him in 1857. It now became his greatest joy and longing to save souls. He served the following fields: Marshall, '58; Warrenton, '59; Clay Co., '60-61; Mt. Carmel, '62; Carmi, '64-64; Vandalia, '65-66; Louisville, Zion, '67-68; Cincinnati, '69-70; Dayton, 1st, '71-72; Indianapolis, '73-74; Louisville Mission, '75-77. Owing to impaired health he was then necessitated to locate, and left Louisville, Ky., for Denver, Colorado. He was ordained deacon, '60, and as elder, '62. He served as secretary of Conference in '69, and eight times as assistant secretary. He was a very useful man, and had many precious souls for his hire. Since there was no society of the Evangelical Association in Denver, he united with the German Methodist Episcopal Church, and was transferred to the Southwest Conference, and served Denver society for three years. In 1881 this Conference made him supernumerary, and in 1884 superannuated him. He was a faithful laborer, patient in affliction and trustful when dying. He was survived by his wife and children.

CHARLES R. KOCH (1844-1881)

Charles R., the 7th child of Anthony Koch, was born at Bloomfield, Scioto Co., O., Sept. 16, 1844, and died in Cincinnati, O., Dec. 13, 1881, where he also was buried. His parents came from Oldenburg, Germany, and arriving at Bloomfield, O., they became pioneer farmers. In '58 they moved to Spencer Co., Ind., and continued farming. Here Charles was brought under the influence of the true Gospel in a United Brethren church, where he was converted and united with this church. But in '66 he united with the Evangelical Association. He was active and was made class-leader in the Zoar Church of Rockport charge. Here he engaged in farming and carpenter work, until in '70, when he entered North-

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Western College and Union Biblical Institute at Naperville, Ill., and remained 3 years, working his way through. He received his recommendation from the Naperville class, and then in the spring of '73 was sent to St. Paul, Minn., where he preached one year as a probationer. In '74 he was ordained deacon and sent to Minneapolis, Minn., serving faithfully 1 year.

On May 14, 1875, he was married to Ottilie Kadatz of Minneapolis. They were then sent to Maple Grove, Minn., where he remained 2 years. Here the condition of his health gave alarm. He then applied to the South Indiana Conference to try a milder climate. He was received and assigned to Huntingburg, where he remained until the spring of '81, when he was appointed to Cincinnati, O. Here he contracted small-pox and died. The funeral had to be private and without delay. As no preacher of our church could reach there in time, Rev. Nagel of the Methodist Episcopal Church preached the funeral sermon, assisted by Rev. Streich of the United Brethren Church. At the following quarterly meeting John Fuchs held a memorial service in remembrance of him.

His work as a minister of the Gospel, although brief, was thorough and fruitful. He was sociable and loved by the people he served. Improvements and many blessings followed his work. Charles, as his brother said, "believed with Emerson, that 'preaching is the expression of the moral sentiment in application to the duties of life.' In thus doing toward God, he fulfilled his obligation toward mankind often at the peril of his own health and welfare." He was survived by his wife, 2 sons and 1 daughter.

GEO. MICHAEL KOEHL (1819-1897)

Bro. Koehl was born in Zaberfeld, Wuerttemberg, Germany, Jan. 18, 1819, and died May 21, 1897, at Des Moines, Ia., where he also is buried. When he was a boy of 13 years his parents immigrated to America and first settled in Baltimore, Md., then they moved to Philadelphia, Pa., and later to Bucks Co., Pa., where they located on a farm. Here the family came under the influence of the Evangelical Association, and young Koehl, in his 11th year, was led to accept Christ as his Saviour, and united with the Evangelical Association.

In '43 he was wedded to Anna Kath. Mumbauer, who, together, were permitted to share the joys and sorrows of life for 49 years. She preceded him in death 4 years. Eight children were born to them; four survived him.

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In '54 he moved with his family to E. Troy, Wis., where they united with the German Methodist Episcopal Church, the Evangelical Association not being represented there. Soon after coming here he was elected class-leader, serving 4 years. He also served as Sunday-school superintendent. In '62 he received license as exhorter, and '69 as preacher on probation. In '74, having moved within the bounds of the Indiana Conference of the Evangelical Association, he united with this Conference, coming, as he said, "home again to mother."

In the Indiana Conference he served as follows: In '74, Rockport. When the South Indiana Conference was organized in '76 he became a charter member of it, and continued at Rockport until 2½ years were served. Then Shelby Mission, 2½ years; Vandalia, 3 years; Shelby again, 3 years. In '86 he moved to Des Moines, Ia., and united with the Iowa Conference. In the spring of '87 he took charge of Polk and Laurel Mission, serving 3 years. The rest of his life he rendered service as time and circumstances allowed. The last few years he spent in retirement with his daughter, Mrs. Holmes. He was beloved and honored in the family and by neighbors. He led many souls to Christ, as his records show. He departed in the full assurance of faith. Rev. Geo. Knoche preached his funeral sermon by Koehl's request, who had also buried his wife and 1 son. The pastor, Auracher, assisted.

WM. KOENIG (1836-1909)

This servant of God was born in Satteldorf, Greilsheim, Wuerttemberg, Germany, April 24, 1836, and died peacefully in Bremen, Ind., Oct. 15, 1909. His body was entombed in Greenville Cemetery, O. He was gloriously converted in Greenville in '59. He was recommended to preach the Gospel by the Richmond class of the Evangelical Association, and licensed by the Indiana Conference, Sept. 13, 1869. He was ordained deacon in '71, and as elder in '73. He was married to Katherine Heim, Nov. 23, 1858. To them were born 5 sons and 3 daughters.

Young William came to America in '53. While crossing the North Sea a fierce storm was encountered, the main sail and mast being torn from their places. Some Wuerttemberger boys were on deck, and when the storm began raging were thoroughly frightened. One piteously cried and kept saying in the Wuerttemberg dialect, "E wolt e wer bei der Mutter bliewa!" "I wish I had stayed with mother."

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William, after arriving in America, went to Greenville, O., where he grew into full manhood. Here he learned the cooper trade, which he followed here and in Richmond, Ind., up to the time of entering the ministry.

HIS CONVERSION AND WORK IN THE CHURCH

His parents were Lutherans and reared him in this faith. After coming to Greenville he began attending the services of the Evangelical Association during the pastorate of Rev. Phil. Schwartz. In '59 he became thoroughly awakened and enlightened concerning his sinfulness, and what to do to find deliverance for sin. He turned to God with true repentance, and exercised faith in the atoning blood of Christ, and was gloriously converted to God "in the good old-fashioned way," as he often expressed it. It was his notion that when he became converted his conversion must be "decent and orderly." He greatly disliked and disapproved of loud and wild demonstrations, such as shouting, clapping of hands, and audibly praising God. But when he came under the regenerating power of the Holy Spirit, and fully surrendered himself to God, he entirely forgot his preconceived notions of conversion and experienced, with great outward demonstrations, the pardon of his sins, audibly praising God for the great joy he now realized in his soul. He at once united with the Evangelical Association, and took an active part in all her work. He was soon entrusted with various official duties in Greenville, and in Richmond, Ind., whither he had moved, and gave good satisfaction. He rapidly grew in grace and knowledge and evinced considerable ability and aptitude to lead souls to Christ and believers to better living.

HIS CALL TO PREACH AND HIS MINISTERIAL WORK

William soon felt constrained, by the love of God in his heart, to go forth as a herald of the Cross. He now had a family consisting of a wife and 3 children, and hesitated to enter the ministry because he was very poor and could not buy a horse and buggy and other necessities for ministerial work. But his Presiding Elder, Mel. Mayer, urged him to take up the Gospel work, and offered to advance him the money to buy the necessary outfit. The class at Richmond recommended him, and the Conference licensed him. He served on the following fields: Montgomery Circuit, 1870-1; Fulton, 1871-2; Waupecong, 1872-4; Logansport, 1874-6; Bremen, 1876-8; Wanatah, 1878-81; Celina, 1881-4. Now he changed his Conference relation to the South Indiana Conference, serving various fields from 1884-'93, when this Conference was re-

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incorporated with the Indiana Conference. He served Terre Haute, 1893-4; Bremen again, 1894-7; Brazil, 1897-8. In April, '98, he retired from active service and located in Terre Haute, owing to the rapidly failing health of his wife, who lingered along until March, 1903, having shared together each other's joys and sorrows for over 45 years. Bro. Koenig, after this, lived most of his time with the children. He, however, served out a year on Elberfeld Circuit, which became vacant during the Conference year of 1905.

In his preaching he disliked sham, or anything that savored of pride. He always aimed to keep close to his text. His preaching was earnest, biblical and practical. He was fearless in declaring the truth, true to his convictions, conscientious in his pastoral duties and clean in his habits of life. He was an enemy to evils, especially to intemperance of any sort, and the popular sins of modern days. On one of his charges he was called to officiate at a funeral of a young man who died as a drunkard. The father of this young man said to Koenig "that I believe the son died with salvation and is in heaven." In connection with the reading of the obituary Koenig stated that the father of this, his son, "believed he died with salvation and is in heaven." This greatly displeased the father, for he wanted Koenig to say it, as though it were his own personal conviction. Koenig believed at such occasions to preach salvation to the living, and not to eulogize the dead, and exalt them to heaven when there was no such evidence at hand.

He took sick at Bremen, where he stayed during the last year of his life. He suffered greatly, but bore it patiently until his demise. He was survived by 3 sons, one, Rev. Benj. E., member of the Indiana Conference, who was one of his own converts in Brazil, Ind., and 1 daughter. Shortly before his death he said, "Eternity and God, how little and insignificant one's work does seem, and how weak and imperfect are all the plans and energies of man. How little does one's own preaching appear in the light of the eternal glory of God. But how precious to be a child of God—a child saved by grace." What a testimony for a departing child of God!

J. O. Mosier, P. E., officiated at Bremen and had general charge of the funeral.

SAMUEL BAUMGARTNER KRING (1827-1893)

This man of God entered this life near Johnstown, Pa., Oct. 6, 1827, and departed very unexpectedly, Decatur, Ind., July 28, 1893. His body was interred in the Hicksville, Ohio, cemetery. His

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parents were farmers, and belonged to the Evangelical Association. In this church Samuel was reared and was converted in a camp-meeting when but 13 years old. He then also joined his parents' church and lived an active and consistent Christian life. His class, called Cambria, recommended him to the Western Pennsylvania Conference in the spring of 1849 for license to preach, which was granted. He continued in the active ministry until death, serving in all 43 years—2 years in the Western Pennsylvania Conference and 33 in the Pittsburg Conference, of which he was a charter member when organized in 1852, and 8 years he gave excellent service in the Indiana Conference. He was ordained as deacon in 1852 and as elder in 1854. He served 16 years as presiding elder in the Pittsburg Conference, and represented this Conference 4 or 5 times as a delegate to General Conference, and filled other important positions of trust in that Conference.

FIELDS HE SERVED

In 1850-1 he served Summerset Circuit with Daniel Sill; 1851-2, Center Circuit with Rev. Dellinger; 1852-3, Warren Station (Pittsburg Conference from now on); 1853-4, Allegheny Mission; 1854-6, Summerset again; 1856-7, Allegheny Mission again; 1857-8, Indiana and Cambria Circuits; 1858-9, Cambria Circuit; 1859 he located, due to impaired health; 1860-1, Indiana and Clearfield Circuits; 1861-2, Cambria again. In 1862 he was newly elected as presiding elder and stationed on Summerset District, and continued in this work 16 years. His service in the Indiana Conference began April, 1886, although he served a work in the Conference in the past year as a supply. He served Hicksville, 2 years; Watchtower, Elkhart, 1888-90; Kendallville, 1890-2, and Decatur, until his death. While he was reading in the Bible, sitting in a rocking chair, making preparation for his Sunday work, the death messenger, without a warning, called him to rest.

He was a man of excellent judgment and of safe counsel. He often was appointed on important judiciary committees. When the Civil War broke out he was bitterly opposed to slavery, and though he did not feel it his duty to leave the Master's work to volunteer for the army, he declared if he were drafted to enter army life he should consider it a call from God, and would go. Once in the early part of his ministry he met with a serious accident that might have proved fatal. He was thrown from his horse, and with one foot caught in the stirrup, he was dragged along for some distance. He always considered this event a miraculous intervention of Providence in his behalf. He also passed through many severe

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trials during his ministry, but none so great as the trial that came during the division in the church. He was of a peace-loving, charitable and loyal disposition, willing to suffer wrong rather than do wrong. He took no active part in the conflict that rent his beloved church, but it greatly grieved him to see his children in the ministry with their husbands, on account of it, become estranged from his church which he dearly loved and for which he sacrificed his whole life.

He was quite successful in the ministry. Many souls were led to Christ by his ministration. He was, it is said, "more powerful in revival meetings by his personal work than by preaching." His fruit was largely "hand-picked." He strove more for quality than quantity. He was an excellent pastor and comforter to the sick and needy. His sympathy for those in trouble was real, and his intercourse with the people warm and cordial. D. S. Oakes said: "His preaching was sound in doctrine, clear, logical, forceful and practical. His sermons were unctuous and edifying, mostly expository rather than hortatory, and did not fail to reach the hearts of the people."

He was married to Anna Stull, daughter of Rev. John Stull of near Johnstown, Pa., Sept. 12, 1853. To them were born 3 daughters, two of whom married ministers of the Gospel—Rev. C. C. Poling, father of the famous temperance worker, Daniel Poling, and Rev. C. C. Beyrer. Mrs. Poling was for a number of years engaged in evangelistic work, and led many souls to Christ. At the obsequies of Bro. Kring, F. E. Zechiel officiated at Decatur, Sunday evening, July 30, assisted by M. W. Krueger and H. Steininger. At the services at Hicksville D. S. Oakes officiated, assisted by W. H. Mygrant and S. H. Baumgartner.

REV. J. N. KRONMILLER (1817-1896)

The person of this sketch was born March 15, 1817, in the town of Nassig, Amt Wertheim, Grossherzogtum Baden, Germany. His father's name was Jacob, who was a smith by trade, and with it he also managed the hotel business of his father. J. N. was at this time 6 or 7 years old. His mother's maiden name was Schlesman. He was the youngest of three brothers. In his sixth year he began going to school, and did well in all studies except writing. His parents were Lutherans in faith, and in this faith reared up their children. He wrote in his day-book, "I remember the time when I found grace, about the eleventh year, but owing to the fact

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that I had no Bible instruction and edification in spiritual things, I became quite careless and lived about in the ordinary run of the world." Yet with this manner of living he believed himself to be living in the service of God. After he was out of school he became an apprentice in wagon-making, which trade he continued in until he entered the Gospel ministry.



J. N. KRONMILLER

In 1840, June 20, he, with his betrothed, Appolina Wiesman, emigrated from Germany to Rotterdam and then across the Atlantic Ocean to Baltimore, Maryland; thence to Cincinnati, Ohio, where they were married in August, 1841. Here they lived about one year, and then moved to a small town called Vandalia, in Montgomery County, Ohio. At this place our preachers preached. Like Paul's preaching to the Greeks, so the preaching of these Albright preachers seemed foolishness to him, and on that account, he says, "I opposed them very hard until finally the power of the truth so thoroughly convinced me that I had no more rest, day and night, until I found peace and rest in the

wounds of a crucified Saviour." His penitential struggle was a hard one. His wife, who was a Catholic, bitterly opposed him, and scolded him for such foolish ideas he now had. But finally she was moved to read up on the new birth, and read out of her own Catholic Bible the third chapter of John's Gospel, and was seized with conviction, and convinced of the error of her way, and sought pardon for her sins, and became soundly converted. He speaks of his experience thus: "The Lord gave me victory on the evening of Nov. 1, 1843. Oh, what a joy I received, my pen cannot describe it." He was converted under the labors of Revs. Aaron Jampert and Frederick Meyer.

Right from his conversion he felt a strong inward desire for the salvation of his fellow-men. He was soon thereafter elected as class-leader, showing ability in leadership, and continued as such for eight years. In 1851 he took up the work of a colporteur and traveled for 18 months for the "American Tract Union Society."

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On April 24, 1852, he received a license as preacher on probation from the Quarterly Conference of the Vandalia society; A. B. Schafer was presiding elder, and A. E. Dreisbach, pastor. But on account of "fear of men," he says he did not preach much. On June 2, 1853, he entered the active ministry in the Indiana Conference. The session was held in East Germantown, Wayne Co., Indiana, and he was assigned to DeKalb Mission in North-eastern Indiana and North-western Ohio.

His first year in the ministry resulted in only one conversion. This greatly discouraged him, but the Lord strengthened and sustained him. His salary for this year was the meager sum of \$76.68. May 31, 1854, the Conference session was again held in East Germantown, and he was appointed to St. Mary's Circuit with H. Strickler as assistant. This field consisted of 18 to 20 appointments in Allen, Huntington, Wabash, Wells, Adams Counties, Indiana, and east into Ohio. After the session he hurried home and moved his family from Bean Creek near Defiance, Ohio, to Fuhrman's settlement, 7 miles north-west of Decatur, Ind., arriving there June 16, well preserved. Here he found a frame church and parsonage which at this time were few, and hence much appreciated. On this charge he says the Lord's work progressed slowly, the spirit of disunion was prevalent in some places, and being yet inexperienced, he was afraid he could not manage affairs, but he took recourse to God for counsel, and not in vain. On his first round he was seized with chill-fever, so prevalent in those days, which made traveling very hard. He says, "That on his way home, in a forest where no one knew where he was, he could get no further; he dismounted his horse, had scarcely tied his horse when he became unconscious, but after awhile he regained consciousness, remounted the horse, stopped over night at Schnuerlein, and Nov. 24 resumed his trip home, and met with another serious mishap between Willshire, Ohio, and Decatur, Ind., where his horse slipped, dislocated a hind leg, and had to be killed. This occurrence brought him into a severe temptation. The devil accused him that he was not called of God to preach the Gospel, or else this mishap would not have befallen him. But to his great consolation, Bishop John Seybert came just then into his charge, helped him in a meeting, and through his sermon Kronmiller became so greatly encouraged that suddenly all temptation left him. But what was he now to do to fill his appointments without a horse, and no money to buy one? The Bishop advised him to start a list among his members for financial aid to buy another horse, which he did. But another disappointment met him, when he had traveled with his new horse

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from an appointment (Raudebush's), north of Fort Wayne, over very rough roads to L. Dustman's in Huntington County. He found the next morning, when he saddled his horse, that it was so stiff that it could not walk. So he had to borrow a horse to make his round, and when he came back to Leininger's to preach a few days later, Dustman had his horse there for him. That night he put up his horse in Leininger's stable in which his own horses were. The next morning he found his horse badly kicked and bleeding profusely. Even the preacher's horses had a hard time, and were often mistreated by unfriendly brutes of its like. So he was obliged to walk sixteen miles, leading his horse, weakened by the loss of blood. He says, "Oh, how the enemy tried to drive me from the field." All this occurred on one trip on his field.

March 5, he again was downhearted, having had frequent attacks of fever, was very poor and again this year received only \$76.00 salary. A barrel of flour cost \$10.00, but in spite of poverty he kept trusting in the Lord. On March 15, he desired and prayed for more holiness and a better consecration to God, that he might better resist temptations and do more effectual work for God.

At the Conference session held at Ott's settlement, near Syracuse, Ind., in 1855, he was assigned to Fulton Circuit. At this session he was ordained deacon. He says regarding the ordination, "Oh, what an important hour this was for me, I shall never forget it." On Thursday following the Conference session he was already on the way to his new field which extended from five miles west of Plymouth to three miles south of Peru (Sharpee's class), and from Barnheisel's class, near Gilead, west to Rensselaer, Jasper County, over nine counties.

No record was kept of his experience for a while because it seemed to him his preaching was not as successful as that of other brethren, and he was willing to go through this world unnoticed.

At the session of 1856, held in Mt. Carmel, Ill., June 4, he was again returned to Fulton Circuit. A water famine prevailed during this summer, crops were short, and of course, salary also. This year he had 19 appointments in five counties, preached nearly every day, and met with a bodily rupture. The Conference sessions being changed to fall, it made the year 16 months. On this field he was much hindered with fever among the people, but he won a goodly number of souls for Christ and the church.

At the session held at East Germantown, Ind., Sept. 2, 1857, he was ordained elder, and was assigned to Marshall Circuit in Illinois. This was a large field extending 75 miles westward to

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Vandalia, but was a good year, resulting in many conversions and accessions. No record is made from this time to 1873. From Marshall he was sent to Warrington Circuit in 1858, now Elberfeld. Then to Mt. Carmel in 1859, then back to Marshall in 1860, then to Montgomery Circuit, Ohio, his old home, in 1861. He says, "It went hard to go to my home." Here he stayed two years. September, 1863, he was assigned to Defiance Mission and remained two years, then to Clay City Mission in Indiana for two years, then to Olney, Ill., for two years, which proved to be his most successful years in the ministry; but he had also hard trials and conflicts to combat with. In 1870 he was appointed to Carmi, which also was a very successful year, many being converted in Enterprise and Grayville, then a part of Carmi charge. He records that July 2, 1871, a prayer-meeting was held 3 miles west of Carmi in a farm house, at which time twelve persons were gloriously converted. It was a happy time, and the building of a church in Carmi was a further result of this meeting. In the session of 1871 he was again stationed to Mt. Carmel. Some persons were converted. In 1872 and 1873 he served Huntingburg Circuit; here he had a few conversions, then in 1874-75 he again served Carmi with good success. In 1876 and 1877 he again served Warrington Circuit and built Tabor Church. In 1878 he was assigned to Cincinnati, which charge he served three years, which were quite successful years with a net gain in membership of 55. At the session held at West Salem in 1881 he was for the third time assigned to Mt. Carmel. February 14, 1882, his dear companion died. But he continued in the ministry, and at the session of 1882 he was again assigned to Cincinnati. This was a year of sore trials, but the Lord helped to bear the cross. In 1883 he was returned. Success followed his efforts here each year. In 1884 Rockfort Mission was assigned to him. In April of this year he again entered matrimonial life with Mrs. Louisa Spengeman, a widow, whose maiden name was Lohmeier. He found it hard to serve this mission. In 1886, at the Conference session held in Mt. Carmel, he located after serving in the Gospel ministry 33 successive years. At this time his bodily strength was considerably impaired. He was now 69 years old. He indeed endured the hardships of a good soldier of Jesus Christ, incident to a ministerial pioneer's life in the early history of the church. He was faithful to his trust, anxious for souls, fervent in spirit, abounding in personal work, zealous for God and the church. Thoroughly Evangelical, he fearlessly exposed sin and its effects.

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He made Carmi his last stopping place on earth and here he spent the evening of life. He died Aug. 22, 1896. For eight years he gradually grew weaker and more helpless, and had to be cared for. But he never murmured, but patiently surrendered himself to God and His will. For seven years this man of God had to be fed as a child by his patient Christian wife. Victoriously he passed over into the promised land of rest. His body awaits the resurrection of the just in the Carmi Cemetery. G. Koch and I. H. Griesemer spoke at his funeral, and L. J. Ehrhardt, O. Markman, F. Dauner and J. A. Maier also took part, and other ministers served as pall-bearers.

In the Civil War he took a stand for the abolition of slavery, as did the church. He gave one son for the emancipation of the Negro slaves, who was killed in the army. He saw much sorrow in his own family life by reason of sickness and death. Wife and eight children preceded him in death. He is survived by his second wife, three sons and two daughters.

JACOB KRUMEISEN (1837-1862)

This brother was born in Switzerland, Jan. 1, 1837, and died in the hospital of Holly Spring, Mississippi, Dec. 9, 1862. He came to America with his parents in 1858, and settled near Olney, Ill. In March (probably 1869) he was converted to God and united with the Evangelical Association. He manifested a deep piety and godly conduct, and thus gained the confidence of the people in and out of the church. Realizing the call of God to preach he yielded and was licensed by the Indiana Conference as a preacher on probation in Sept., 1861. He served well as a local preacher. When the Civil War broke out he felt it his duty to enter army life in the interest of the Union and abolishment of slavery. He became a soldier of the 63rd Regiment of the Illinois Volunteers. As a soldier he also acquitted himself nobly to the extent that he was advanced to important hospital services. Here he labored faithfully and untiringly in spiritual and bodily nursing of the wounded soldiers, and "achieved a high order of respect and confidence from all." His early departure caused great sorrow and regret among the comrades as also at home. In him the church lost a promising young man. No record of his burial could be found, but likely occurred near Holly Spring, Miss.

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FRED LAUNER (1831-1901)

Bro. Launer was born Oct. 4, 1831, in Lauterbrunnen, Switzerland, and died near Laurel, Jamhill Co., Oregon, April 24, 1901. He came to America with his mother in '46, and located near Olney, Ill. Under the preaching of ministers of the Evangelical Association he was led to repentance. He united with the Evangelical Association and served her for nearly 50 years. Soon after conversion he exhibited marked aptness for the Gospel ministry, and, heeding God's call, was recommended by the class and licensed by the Indiana Conference in Sept., '65, as preacher on probation. For 20 years he was an honored member of this Conference, giving excellent and successful service.

He served Mattoon charge in Illinois 2 years; Carmi Circuit, 2 years; Vandalia Circuit, 2 years; Fulton Circuit, 2 years; St. Mary's Circuit, 1 year; Elkhart Circuit, 3 years; St. Mary's Circuit again, 1 year; Greenville Circuit, 2 years; Winchester, 2 years; Mt. Carmel, 1 year; West Salem, 2 years. In '86 he moved to the Oregon Conference and served 1 year as supply on Newbury and Dayton Circuit. On account of failing eyesight he had to locate, which was done with reluctance. He said to Rev. J. E. Smith, "It was only after I could not read at all, and I became tired of threshing out straw that I became willing to locate." He was ordained as deacon in '68, and as elder in '70.

Launer was an "earnest, conscientious preacher, and sought the conversion of sinners rather than the applause of men." He had many souls for his hire. He bore his affliction with Christian courage, his faith in God remaining strong and steady to the end. During the winter of '91 his health rapidly failed. He had a great desire to attend Conference session once more and meet Bishop Esher, who was to preside; but both died before the session of the Oregon Conference took place, and met in heaven. He died suddenly while in his barn doing chores.

In '85 he was married to Mary Bushong. To them were born 12 children, 9 of whom survived him. One son, F. W., is a minister of the Oregon Conference, and one in the United Evangelical Church. Rev. J. E. Smith officiated at his funeral, with the brethren F. Harder, A. Weinert, E. D. Hornschuch and E. L. Jones assisting.

HENRY MAIER (1831-1864)

This brother was a native of Weisloch, Heidelberg, Germany, born Jan. 1, 1831. He was reared and confirmed in the faith of the Reformed Church. Henry came to America in '52, and first

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located in Tiffin, O., where he married Katherine Umbach in '53, who also had come with him to America. From here they moved to Melbern, in Williams Co., O., where he became acquainted with people of the Evangelical Association, and upon attending their services, was awakened to the need of salvation, and was thoroughly converted to God in '59. He united with the Jerusalem, now Oak Grove class, of Edgerton Circuit, and remained true to the Evangelical Association until death. For a number of years he served as class-leader, and then, in '62, the Indiana Conference licensed him as preacher on probation.

In the spring of '64 he entered army life in Regiment 68, Ohio Volunteers. He was shot July 22 of this year in the Battle of Atlanta, Ga., by a bullet that penetrated through both of his legs near the body. He was taken to the field hospital. His wounds healed nicely, and he was about to come home when he took seriously ill with camp dysentery and died Sept. 17, 1864. Maier was a loyal follower of God on the battle-field, "holding and attending prayer-meetings in tents." Shortly before death he was asked by a fellow-soldier about his hope of eternal life, to which he replied, "It is clear; I am ready to die." He was survived by his wife and 6 children. His interment was made somewhere in the South.

JOS. A. MAIER (1836-1914)

Joseph was born Oct. 23, 1836, at Obermachtal, Wuerttemberg, Germany, and died of old age in Carmi, Ill., Sept. 26, 1914. His body was laid to rest in the Maple Ridge Cemetery near Carmi. His father was a carpenter and a member of the Roman Catholic Church. Joseph finished the ordinary German school, graduating with honors. After this he learned the cooper trade, following it until he entered the ministry.

He was converted to God at Carmi under Wm. Wessler's labors in '56, and united with the Evangelical Association. He served 3 years in the Civil War with the 87th Illinois Infantry. After the war the Carmi class recommended him to the Indiana Conference, and in Sept., '66, he was licensed and assigned to the following fields: 1866-8, St. Mary's; '68-70, to Richmond Mission; '70-72, to Evansville; '72-74, Mt. Carmel; '74-75, to Mound City; '75-76, Jonesboro. Then he located on account of family conditions. He was ordained deacon in '68, and as elder in '70.

He had ordinary success in the ministry. He was rather slow in speech and lacked animation in delivering his sermons. He was often opposed to introduce English preaching into the congregation

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where it was really needed, being quite jealous for the German, even to the injury of Christ's kingdom. He was German class-leader for years after he located.

He was married to Clara Erkman, Aug. 7, 1865, of Carmi, Ill., and had 4 children. His wife and one son survived him. Pastor A. G. Stierle officiated at his funeral, and was assisted by J. W. Feller and Martin Speck.

MELCHIOR MAYER (1815-1888)

The earthly life of Rev. Melchior Mayer, of whom this brief history gives an account, began January 26, 1815, in Westheim, Canton Gernersheim, Rheinpfalz, Bavaria, Germany, died in Mt. Carmel, Aug. 8, 1888. His body was laid to rest in the Mt. Carmel Cemetery. His father's name was John Jacob, who died August 10, 1833. His mother's maiden name was Mary Eva Deshler. This union was blessed with six children. He received the rite of water baptism as an infant, with Melchior Eisenhardt and Eva Kath. May as godfather and godmother respectively. His parents were pious and devoted members of the Lutheran Church, who reared their children to be religious and devoted to their church, sending them regularly to school, where they were taught to reverence and obey the Bible, and received catechetical instruction along with other studies they pursued. They were taught to faithfully attend all of the church services, and as much as possible adhere to all that was good and pure. Thus we see that Melchior Mayer was reared in a religious atmosphere, and early imbibed Christian principles, and enjoyed good educational advantages. In his autobiographical sketch nothing is said as to his manual work as a young man, nor of his moral conduct in life.

In 1829, at the age of fourteen years, having satisfactorily completed the course of catechetical instruction, he was confirmed, and for the first time permitted to partake of the Lord's Supper. When he was thirty years old he decided to enter the matrimonial life with Anna Caroline Hostermann. Their civil marriage took place June 28, 1845, and their church marriage July 13, 1845. Pastor Roos officiated. They lived in Westheim.

In the spring of 1851 there arose a strong desire in their hearts to emigrate to America. They began to make the necessary preparation for this interesting voyage across the Atlantic. On the 9th of September they left their fatherland, and after 48 days' sailing they arrived safe and sound, on November 4, at New Orleans, La. On the 5th of November they left for Evansville,

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Ind., per steamboat, where they arrived November 17. Here they were met by his cousin, Jacob Mayer, who was ready for an inland trip with a wagon team, and drove the same day to Newburg, and the next day they reached their destination at the farm of another cousin, John George Mayer, ten miles from Rockport, Ind. Here he settled with his family, living on the farm of his cousin, John George.

When M. M. arrived here with his wife and two daughters they were almost penniless; they felt lonely and forsaken in a new and strange country. But they were soon visited by German settlers, who were Christians, and gave them needed help and encouragement. A quarterly meeting of the Evangelical Association was being held November 25-26, to which Mayers and Deshlers, a brother-in-law and his wife, who came with them from Europe, were invited. They consented to go. Brother Henry Bachmann came for them. Bros. Geo. A. Blank, P. E., F. Wiethaupt, P. C., and F. Scheuermann, a traveling minister, conducted the quarterly meeting. M. says, "They preached the Word of God clearly and powerfully. We were at once inwardly convinced that we were not right with God, and cannot in our present moral condition be saved." Here we see the providential leadings of God.

These ministers went to Huntingburg, Ind., to hold a quarterly meeting, and invited Mayer and Deshler to go along. They concluded to go. Brethren at Rockport provided them with horses to ride, and Bro. Romig went along as guide. While at Huntingburg they faithfully attended the services. M. says, "Here I fully learned to know myself, and felt that a change of heart must take place. I became a penitent, acknowledging my sins, and continued until I found peace, joy and conscious salvation on November 30, 1851." At this time he also united with the Evangelical Association. A week later his wife was also happily converted and joined the church. "From now on," he says, "we served the Lord in weakness, and made use of every opportunity to attend the preaching of God's Word and the prayer-meetings, which was not in vain, for we made progress continually, and grew stronger in the cause of Christ."

In 1852, their class being divided in two, M. was elected as class-leader for the second class, and served, he says, "in great weakness," but the Lord was with him. He served the class from May, 1852, to November, 1854. During this time he often felt constrained to preach the Gospel. He revealed his call to Brother Wm. Bockman and Jacob Keiper, his pastors. K. brought his call to the ministry to the attention of his class, which then gave him a rec-

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ommendation to the Quarterly Conference at Huntingburg, where he also was received as a preacher on probation in November, 1854. He now began preaching in Rockport and vicinity. When his call to the ministry was plain to him, he said, "I will go as soon as the way opens." One day a minister came and said to him, "Come along and enter the work." He was then in the field working with a team, and at once unhitched his horses, got ready and went along. This was in May. June 2nd, 1855, at the Conference session held in Otts settlement, near Syracuse, Ind., he was received into the itinerancy, and with Wm. Wessler was appointed to Dubois Circuit, to which he belonged since he was a member of the church.

Thus his real work as a minister dates from June, 1855. He kept a daily record of his travels, where he preached, when, and from what text. His first text was Romans 1: 16. Surely he was not ashamed of the Gospel of Christ, for he experienced that it was a power unto salvation. In these days many camp-meetings were held, which the brethren on the districts faithfully attended, and all took their turn at preaching. He made a record of all texts that were used by the different pastors, and often stated with what spiritual results. Dubois Circuit was composed of Huntingburg City, Maple Grove, Rockport, Zoar, Grandview, Warrington, Bluegrass, Kohlmeier's, Paris, Broomville and Evansville.

M. M. served the following fields: Dubois Circuit from September 1855-6; here he had some fifty accessions, and nearly as many conversions. Clay County Mission from September, 1856-7. This was a newly formed mission with six appointments (of which Terre Haute was one) and eighteen members. Sickness hindered him greatly in his work. At the Conference session held at E. Germantown in September, 1857, he received his ordination as deacon. He served DeKalb Mission from September, 1857-9. In May, 1858, he had a very severe illness, caused by taking cold, which laid him up for nearly a month. He reports a camp-meeting which he attended in August, 1858, at Fuhrman's, near Decatur, Ind., where many were converted. Twenty-seven adults were baptized by A. B. Schaefer, and 199 took part in the Lord's Supper. The second year on this mission was again a successful one in conversions, accessions and spiritual quickening of the believers. He was ordained elder at the session of September, 1859. He traveled White-water Circuit from September, 1859-60, with ten appointments. Montgomery Mission from 1860-1. This year's work resulted in 18 conversions. On this field a son was born to them, but died soon after. Marshall Circuit was in his care from September, 1861-63.

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He relates a trip he made with his family to Huntingburg camp-meeting. The weather being extremely hot, ague was prevalent. His two daughters took sick on their return with fever, and they were obliged to tarry at Warrington, near Tabor, Elberfeld Circuit, where Margaret died at the age of sixteen years, and was laid to rest in Tabor Cemetery. She was her mother's support, who was weakly. Their return from here was a very sad one. The second year on Marshall work he introduced a Christmas entertainment with a decorated Christmas tree and presents for the children. He was progressive. He says, "Manifold were our experiences on this field. We had sickness and crosses to bear, we had testings and trials, but the Lord helped through them all, praise His holy name." On January 26, 1863, on his 48th birthday, he prayed as follows: "I thank Thee, my God and heavenly Father, that up to this time Thou didst lead me with patience and love, and didst give manifestations unto many good things and deeds, both bodily and spiritually. I pray Thee that Thou wouldst pardon all my sins, mistakes, shortcomings and weaknesses, and give me a really grateful and loving heart, and strength from above that I may always love Thee, and faithfully serve Thee unto a blessed end, through Jesus Christ, my Saviour. Amen." From September, 1863-5, he served Evansville Mission, resulting in 11 conversions and some accessions. From 1865-7 he was missionary in Louisville. He arrived October 7, and soon thereafter, after a general testimonial meeting, opportunity being given to unite with the Evangelical Association, 20 persons united, and the first church of the Evangelical Association was organized in Kentucky.

M. was a good and faithful missionary. In February, 1866, he held a revival which resulted in 10 conversions and 13 accessions, and in the second year on this mission he held a meeting that lasted seven weeks, resulting in 30 conversions and accessions for which he greatly praised God.

At the session held in Dayton, Ohio, September 4, 1867, he was newly elected Presiding Elder, and stationed on Whitewater District. He was also elected, for the first time, a delegate to General Conference, to be held in Pittsburg, Pa. Many successful quarterly meetings and camp-meetings were held during this term. In the third and fourth year he was considerably hindered by illness. On September 8, 1871, he was re-elected Presiding Elder and assigned to Evansville District, and was again elected a delegate to General Conference, which convened at Naperville, Ill. On arriving in Chicago he saw the terrible devastation of that great Chicago conflagration that consumed one-third of the city.

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This year he made a special missionary tour to Cairo, Ill., and held blessed camp-meetings at Huntingburg, Olney and Marshall. This year he could fill all his appointments, the work expanded, there were many conversions on the district. The second year of this term he was again sick for three weeks, yet three successful camp-meetings were held. The third year was also a good one. At the Conference session, held September, 1875, he was assigned to Cincinnati Mission, was re-elected delegate to General Conference, to be held in Philadelphia. While there he visited the Centennial Exposition buildings. He had the great pleasure to help establish the Japan Mission (1875) and to create the South Indiana Conference. He says, "At this General Conference \$4,600.00 was secured by cash and subscriptions, mostly for Japan." On the way home, in company with Hoehn and Kaufman, he visited the United States Government buildings in Washington, D. C., also the White House and the Capitol. In September, 1876, at the Conference session, held at Bremen, when the Indiana Conference was divided, M. cast his lot with the new South Indiana Conference, and had Evansville Mission assigned to him. This was a good year, resulting in 21 conversions and 14 accessions. In September, 1877, he was returned to Evansville, and at this session the Conference time was changed to spring, so that this Conference year was only a half year. March, 1878, he was again returned to Evansville. March, 1879-81, he served Carmi; March, 1881-84, he served Huntingburg, and his last field was Mt. Carmel, from 1884-7, when he located and made Mt. Carmel his home for the rest of his life.

Thirty-two and one-half years he stood in the active ranks without intermission. He served country and city missions, circuits, stations and districts with tact and acceptability. His labors were abundant and taxing to his frail body. God's people were edified under his preaching, strengthened, grounded in love and established in the faith. His preaching was unctuous, scriptural, plain. In March, 1887, at the Huntingburg session, he was necessitated, owing to age, illness and depleted strength, to locate, which he did reluctantly, yet he was very grateful to God, who was so wonderfully with him throughout his ministry. In the summary he states that he traveled by railroad, steamboat, and per horse and buggy 75,330 miles, and preached 4,407 times.

He was entrusted with various important and responsible offices, in the capacity of which he proved himself true, faithful and conscientious. He served eleven years as secretary. He was Conference treasurer of the South Indiana Conference from 1876-86. He was a true and earnest Christian, his characteristics which he in-

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herited were augmented in the service of God. He was fervent in spirit and effectual in his appeals to the people, and cordial in his intercourse with men, firm to his convictions, fearless in exposing sin and wrong-doers, opposed to pomp and hypocrisy in religion, popular amusements, intemperance and unrighteous conduct. He always tried to be at his post of duty. He peacefully died in Mt. Carmel, August 8, 1888, aged 75 years, 6 months and 12 days. The following is the Conference memorial report concerning his death and work:

1. *Resolved*, That we lost in the departure of Bro. M. Mayer a decidedly faithful co-laborer in the service and calling of the Gospel, and that we lost in his departure a very reliable and true servant and a fatherly counsellor, and that we greatly realize the loss of him.

2. *Resolved*, That although we deeply realize our loss, that we, nevertheless, rejoice in the knowledge that this worthy departed left a clear, definite witness of his godly consecration through his life in hardships and sorrows, and is now entered as a faithful servant into the joys of the Lord."

CHARLES McCONNENEY (1876-1907)

Charles, the son of Wm. and Maggie McConnehey, was born in Monroe, Adams Co., Ind., Feb. 26, 1876, and died Oct. 16, 1907, in Decatur, Ind., and was buried in Decatur Maplewood Cemetery. In his 15th year, while studying the Bible, he read, "The wages of sin is death," which Scripture passage made a very deep impression upon him. At once he decided to accept Christ, and soon found a wonderful peace of soul. Six months later he united with the Evangelical Association in Decatur, Ind. He became active in the church, and occasionally would go out into the country, when but 17 or 18 years old, and conduct prayer-meetings. In the spring of '93 the Decatur class recommended him to the Conference, and in April of this year the Conference licensed him as preacher on probation. From youth up he had an inclination to preach, and when yet a child would play church with children, himself acting as preacher.

When he was 4 years old his parents moved to Decatur. He graduated from the grammar schools, and later, for one term, attended the Angola Normal. He was of a studious disposition, but lacking means could not continue his school life as he desired. When he was out of school he became a lather in the summer and an egg-case maker in the winter.

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On Sundays, when others sought worldly pleasures, he went to the Evangelical Sunday-school and church in Decatur, to which his mother belonged. He was one of the faithful in attendance, and won the prize, a Bible, for regular attendance. This Bible was highly prized by him, and helped leading him to Christ.

He served the following fields: Noblesville and Cicero with C. D. Rarey, '98-9; then Altamont, Ill., '99-1900; then Edgerton Circuit, 1900-1; then Lancaster, Ill., 1901-4; then Culver Circuit, '04-6. While at this latter place his health suddenly began to fail, and, although he was a stoutly built man, weighing 185 pounds, in 3 months' time was reduced to 135 pounds. Here a great revival was conducted by his Presiding Elder, S. H. Baumgartner, during the second year, which resulted in about 100 conversions, all churches in the town participating. Dancing was broken up, and the dancing master said, "It will be 6 months before another dance can be had." Bro. McCounchey attended the meetings, but did no preaching, owing to his physical condition. Shortly before his breakdown, by urgency of his Presiding Elder, he took out insurance, which proved a great blessing to his wife and 3 children. At the close of this year he thought of locating, but when Conference was in session at West Salem, Ill., he again applied for work, so anxious was he to continue. E. Germantown was assigned to him April, '96, but he soon found that disease was fast depleting his vitality, and by the urgency of his doctor resigned his work in October, and moved with his family to Decatur. He then took up collecting insurance, thinking that outdoor life would help him. On the 15th of October he was out collecting, but that night he suddenly collapsed and died the next morning. He was ordained deacon April, 1900, and as elder in 1904.

A. B. Haist had charge of the funeral service, assisted by C. D. Rarey, A. Van Camp and others. He was married to Mollie Dienst of Louisville, Ky., who, with 3 children, survived him.

His preaching was practical and usually interwoven with considerable poetry, sayings of other men, and anecdotes. He won many souls for Christ. He was earnest in his work for the Lord, and had a passion for souls. His decease came all too soon.

HENRY E. MEYERS (1864-1902)

This brother was born in Crawford Co., Ohio, May 29th, 1864, and died in Oregon, Mo., March 4th, 1902, where he is also buried. He received a common school education and early in life gave his heart to God and united with the Evangelical Association. He

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was a member of the Salem class, Edgerton charge, where, as a young man, he heard and heeded the call of God to the ministry. His class duly recommended him, and the Indiana Conference licensed him in 1887. He was sent to Ft. Recovery Circuit. He was timid and reserved, which, with his limited education, made his beginning in the work very difficult. However, he staid by the work and developed into a very useful man. In '88-9 he served Defiance Circuit; '89-90, E. Germantown. He then located for one year, moving to Kansas. In '91 he entered the Kansas Conference, serving the following fields: '91-3, Winston; '93-5, Carthage; '95-7, Newton; '97-01, Derby, and '01-2, Oregon Mission. Two weeks before the session of the Kansas Conference in '02 he passed away.

Rev. M. C. Platz, his Presiding Elder, said of him, "He was an earnest and conscientious preacher, a faithful pastor, ever trying to lead souls to Christ. He was conservative and cautious in his dealings, not given to trifling, either in conversation or in business. His conduct commanded the respect of all."

He married Adell Adair, and was the father of four children, all of whom survived him. His illness was brief, and death found him at his post of duty, busily engaged in collecting money for the Conference. His Presiding Elder, M. C. Platz, officiated at the funeral.

SAMUEL MIESSE (1806-1883)

Bro. Miesse, son of Jacob and Katherine Miesse, was born in Reading, Pa., Feb. 2, 1806, and departed this life Aug. 22, 1883, in Greenville, O., where he is also buried. He was christened as an infant by Pastor W. Hendel of the German Reformed Church, and confirmed by Pastor Meier. Later realizing his unsaved condition, he sought and found salvation through faith in Christ, and then united with the Evangelical Association. He became a faithful member of the church. Hearing the call of God to preach "Christ crucified," he yielded, and, on recommendation of his class, was licensed as preacher on probation in his 22d year by the East Pennsylvania Conference.

Some time later he entered the active work and was quite successful, being able to lead precious souls to Christ. The exposure to all kinds of weather and the hardships of pioneer work impaired his health to such an extent that he was obliged to locate in '42.

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He re-entered the active work in '43 and served Lancaster; '44-6, Mohawk Circuit; '46-7, Syracuse Mission in New York; '47-8, Lake Circuit. In '48 he located, due to impaired health and temporal affairs. He was ordained deacon in Allentown, Pa., March, '42, and as elder in the same Conference in March, '45.

In '53 he moved to Greenville, O., where he made his home with his brother, Dr. Gabriel Miesse. In '81 he became paralyzed, which affected his mind more than his body. Although he was unable to recognize his loved ones he did not fail to know his God, and his interest in Him became more intensified, continuing in prayer and constant communion with Him. His friends verified "that in all of his afflictions he never said anything that was un-Christian." But on Aug. 22, just before his decease, he rallied for a few moments and said, "Jesus, bless my soul," and then in quietness passed away. He was never married. He was survived by 2 brothers, Dr. Gabriel and John.

Jacob Miller, pastor, wrote "that his whole conduct was lovable, friendly, humble, and that he found great satisfaction in the Lord's work. Rev. Miller had charge of the funeral. M. W. Steffey preached the sermon, and the city pastors served as pallbearers.

SAMUEL K. MIESSE (1816-1882)

This brother was born in Berks Co., Pa., March 4, 1816, and passed away, Noblesville, Ind., Sept. 18, 1882, and was entombed in the Noblesville Cemetery. He was one of 16 children. He was married to Phoebe Bohner, Nov., '37. Six children were born to them; his wife and 4 children survived him. He was converted to God in Pennsylvania in his 13th year, and united with the Evangelical Association. He was faithful in the service of Christ as a youth and made commendable progress. In '39 he moved to Fairfield Co., O., and continued his Christian activities. In '40 his class, having given him a recommendation to the Western Conference (now in Ohio), licensed him as preacher on probation, and assigned him to Sandusky Circuit. In '43 he again located, continuing thus until his demise. In '59 he moved with his family to Hamilton Co., Ind., and later moved into Noblesville.

His pastor at the time of his death said of him, "He occasionally preached. His sermons were clear, simple and earnest, which was evidenced by conversions that followed his preaching in former years. Miesse loved the church of his choice, and was always willing to support her, her institutions and doctrines. He

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especially insisted upon the true and tried methods of church work." The Conference record shows that he bequeathed \$500 to the General Missionary Society. He was the chief instigator of our former work in Noblesville, and kept things moving along while he lived and could attend. But after his death the Society was in a condition like that of a wagon wheel with the hub gone. He was modest and unassuming, but sociable and indulgent with his family. Jos. Fisher and D. Martz officiated at his funeral.

JACOB MILLER (1833-1891)

This brother was born Feb. 1, 1833, in Merzheim, Landau, Bavaria, Germany, and died in Dayton, O., Oct. 9, 1891. He was survived by his wife, 3 sons and 2 daughters. He was deprived of his parents early in life, which made a very deep impression on his mind, and somewhat tended towards melancholia.

HIS CONVERSION AND WORK IN THE CHURCH

In '53 he came to America, arriving April 5th in Evansville, Ind., at the home of his brother-in-law. He began to attend the services of the Evangelical Association, and under Jos. Fisher's administration was brought under conviction and led into deep repentance. After a long and severe struggle he found Christ precious to his soul, and then united with the Evangelical Association. He now became active in the church, won the confidence and esteem of the members, and was duly recommended by them for license to preach. In '64, under Mel. Mayer, he received an exhorter's license, as then customary, and served acceptably and successfully in this capacity for 2 years.

In Sept., '66, when the Conference was held in Evansville, he received license as preacher on probation, and, with John Berger, was assigned to Mt. Carmel Circuit. In '67-8 he was sent to Carmi Circuit. In '68-9 he served Clay Co. Mission; '69-70, Marshall Circuit, which now included Clay Co. Mission. In '70-2 he served Waupecong (now Bunker Hill) with blessed results. In '72-3 he was partly disabled by lameness in his feet, but took Wabash work. He labored under great bodily difficulties and collected money for a new church building.

The church was built and dedicated Aug. 3, 1873. In Sept. of this year he was returned to Wabash work and had 21 accessions. In '73-4 he served Shelby Mission in Illinois. In '75 he was assigned to Wanatah Circuit, and served it 2 years and 7 months, Conference being changed from September to April. Dur-

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ing this time 41 united with the church. In '78-80 he was assigned to Newville Circuit. Here he did not succeed so well, due to language and other hindrances. In '80-3 he served Montgomery Circuit and built the church in Phillipsburg the first year. In '83-6 he served Winchester Circuit, and had 47 conversions and 32 accessions. In '87-8, Ft. Wayne, with 14 accessions. In '88-9 he served St. Mary's charge, and here ended his active ministerial work.

Judging by the results of his labor, Bro. Miller was quite successful. His sermons, his biographer said, "were not made up artistically, nor so delivered, but they were biblical, clear and thorough." His sermons were somewhat long and tiresome, but he was sincere and earnest, and often with tears pleaded with saint and sinner to live better lives. As a father and husband he was indulgent and much concerned for the comfort of his family.

FINAL LOCATION

In April, '89, he located in Dayton, O. Here he clerked for a while, but later resumed his former work as a cooper, continuing in it until shortly before his death. He felt his end was drawing nigh. He often was under great distress in body, but bore the sufferings with patience and trust in God's abounding grace. With full assurance of endless salvation he departed into eternal life.

He was ordained deacon Sept., '68, and as elder in '70. C. F. Hansing, P. E., preached his funeral sermon, assisted by his pastor, C. C. Beyrer, and M. L. Scheidler and G. F. Spreng.

PHILEMON MILLER (1825-1894)

Philemon was born in Fairfield Co., O., March 7, 1825, and died in Altamont, Ill., April 26, 1894. He was survived by his wife and son. He grew to manhood at his birthplace, and enjoyed the common rural school education. In '48, under the labors of Abraham Leonard of the Ohio Conference of the Evangelical Association, he was awakened to a sense of his need and led to repentance and conscious salvation. He then also joined the Evangelical Association and remained true to her until death.

Being faithful to God and the church he was elected class-leader, and, later, as exhorter, in which capacity he served a number of years. He married Hannah Powell and moved to Fayette Co., Ill., where he engaged in farming. Also here he took an active part in religious work, and in Sept., '66, being recommended by the class at this place, the Indiana Conference licensed him as

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preacher on probation. In Sept., '67, he was sent to Mt. Carmel Circuit. In '68 he moved back on his farm at Camp Creek, near Brownstown, Ill., where he served acceptably as class-leader and as Sunday-school superintendent. In Feb., '94, he quit farming and moved to Altamont, Ill., where he died. Rev. J. H. Schnitz officiated at the funeral. Interment was made in Zion Church Cemetery of Camp Creek Circuit.

JACOB MODE (1836-1886)

Rev. Jacob Mode was born in Rhein-Baiern, Germany, Sept. 25, 1836. His parents were loyal members of the Lutheran Church and reared him in their faith. He obtained a fair German education and a good Bible training, which proved to be of great value to him in later life. He came to America in 1852, at the age of 16 years, landing at New Orleans, and went per river boat up the Mississippi and Ohio Rivers to Cincinnati, Ohio. Here he remained a while, and learned the shoemaker trade. A few years later he removed to the town of Harrison, on the State line of Ohio and Indiana, where he resumed his trade as shoemaker and continued in it until 1861. He then moved out on a farm about three miles from Harrison, where he remained until the latter part of 1867, when he moved to Indianapolis, Ind. In March, 1868, he left Indianapolis, and settled on a farm three miles north of Grayville, Illinois.

He was married to Mary Kolb in 1861, and it was near Grayville that they, for the first time, had the opportunity of hearing missionaries of the Evangelical Association. They were very favorably impressed with the preaching of the missionary, the sainted Rev. John Berger, who was the first of the preachers of the Evangelical Association who visited this community, and they were soon convinced of the error of their ways, and keenly realized the need of a thorough change of heart and life. After a short while, under the labors of the tireless Rev. J. M. Kronmiller, they were fully brought into the light and soundly converted to God, and then also at once united with the Evangelical Association, in which he afterwards took a deep interest.

HIS CALL AND WORK AS A MINISTER

It was not very long until the call of the Lord was heard by Brother Mode, and he gladly responded. He continued in this work for 12 years, first receiving an appointment as a preacher on probation under the Presiding Elder in 1874. He served the

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following fields of labor faithfully, tactfully and with success in the old South Indiana Conference: Lake Creek, 1876-8, then Lake Creek and Murphyboro combined in 1879. Harrison in 1880; Evansville in 1881; Mt. Carmel in 1883. In 1882, '84, '86, he served in the local relation and died October 28, 1886. He was survived by his wife (who has joined him since in heaven) and seven children; five preceded him in death. His funeral sermon was preached by Rev. F. Schweitzer, then Presiding Elder, and his body was interred in the Grayville Cemetery, awaiting the resurrection of the just.

His preaching was in a simple style, earnest, moderate in speed. He was always self-possessed. His statements were Scriptural, and he fearlessly exposed and assailed sin. Those who heard him, testify that his preaching was unctuous and manifested a deep insight into Scripture. He wrote most of his sermons, but delivered them extemporaneously, doing this for clearness of expression and for the improvement of his language. As a revivalist he was moderately successful. He was quite a good singer and did lead out well in congregational singing. His last sermon was preached shortly before his demise in Grayville, using the 23rd Psalm for a text; he was then quite indisposed, but, as his friend, Rev. F. Dauner, said, "He preached a powerful sermon." The memorial report of the South Indiana Conference respecting his life is as follows, showing that he was highly esteemed by his associate ministers: "That in the death of Jacob Mode the Conference lost a faithful, pious, active and successful co-worker."

It is to be regretted that not more of his life-work can be definitely stated. He was a man who kept a faithful record of his work and experiences, but soon after his death his widow had the sad misfortune of having all his records burned in a fire that threatened to consume the whole house.

This brother experienced many hardships in his itinerant life. He served his appointments from home except three years, and this fact necessitated him to make long and dangerous trips at times. Once he came near losing his life while on an itinerant trip, trying to cross the Little Wabash River at Massilon, Ill. The water was frozen over with ice thick enough that he thought he could cross with safety, but the ice suddenly broke and he with his horse got down so deep that his feet were in the ice-cold water, and after he got out and rode home with wet feet both he and his horse were badly frozen. This incident occurred about 30 miles away from home. Not a few ministers experienced the dangerous thing of trying to cross the Little Wabash River bottoms when out of its

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banks between West Salem and Little Wabash class on one side and Enterprise on the other. A number of them had hair-breadth escapes trying to cross the river. Rev. Jacob Keiper once got into quicksand and came near losing his life. W. H. Luehring, trying to cross, lost his horse by drowning and barely saved himself. Three of the old pioneer preachers once crossed the river at Massilon when out of its banks; they were warned by the citizens not to undertake it, calling it "foolhardy." But they did. Then a number of citizens concluded they must be horse-thieves to venture across, and a posse was organized and followed, and overtook them quite a ways on the other side, and asked them "who they were and what their business was." When these Gospel heroes told them who and what they were, they were allowed to go in peace, the posse saying to them, "We thought you must be horse-thieves because you were determined to cross the over-flooded river."

ANDREW NICOLAI (1814-....)

Andrew, son of Philip and Martha Nicolai, was born Birkenau, Hessen-Darmstadt, Germany, Feb. 5th, 1814. His parents were of the Lutheran faith and reared their children in all religious strictness. In their locality it was considered disgraceful to kneel in prayer and to sing religious songs out of the church. In the spring of 1833 they came to America and settled in Green Village, Franklin Co., Pa. Here they came in contact with people of the United Brethren Church, who showed themselves friendly when they sustained a great loss by fire. They began to attend their services and came under evangelical preaching. Moving to Chambersburg, Pa., Andrew's father helped to construct a railroad. While tunneling beneath the ground, one day, the earth caved in, killing his father's co-laborer. This had a great effect upon him, and soon led to his conversion and that of his wife in a United Brethren meeting. Upon removing to Vandersall's settlement in Ohio they united with the Evangelical Association.

Andrew, the oldest of their ten children, was catechized and confirmed at the age of 13, and attended school until 14 years of age. He then engaged in making tiles with his father and to cut timber. When he arrived in this country he pursued the trade of a carpenter. While crossing the ocean, in which his life was in jeopardy, he promised God that he would live better if He would grant him a safe voyage. His sea resolution was neither forgotten nor carried out, for he held that "there is none righteous, no not

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one." No man can be righteous. However, by searching the Scriptures and praying he discovered that there were righteous as well as unrighteous men, and the light began to dawn upon his darkened soul. His parents, who had found Christ, came now to Covington, where he lived, to lead him to Christ. He heard Rev. J. G. Zinser, one of our preachers, preach a sermon on "Work Out Your Salvation with Fear and Trembling." This sermon brought him to repentance. One Sunday night, in 1839, he went, with a heavy heart, to a prayer-meeting in his father's house, sat down by his brother-in-law, who was class-leader, and while they were engaged in prayer a strange, conscious faintness came over him, having a blissful sensation. Falling to the floor he wondered what this could be. It could not be a swoon—it must be conversion! Assurance grew stronger, bliss more complete, until he sprang to his feet, leaping for joy and praising God with a loud voice. Everything seemed new and fresh. Reaching home, he opened both the doors in his house, walking from one to the other, praising God with a loud voice. He was too happy to sleep.

HIS MINISTRY

God's voice was soon calling him to the Gospel ministry, and on May the 28th, 1840, he received exhorter's license. In this capacity he served with much joy and profit. In 1842 he and his father, together with their families, moved to Putnam Co., Ind., where they settled on timber land. After earning enough money he purchased a 40-acre farm, upon which he built a small log cabin. Meanwhile the call of God grew more urgent, but two things hindered greatly, lack of means and the leaving of his family in the backwoods. His father agreed to look after his family in part, at least, so he borrowed a horse and rode to Conference at Flat Rock, Ohio, May, 1843. He received license to preach and was received into the itinerancy.

He was assigned to Mt. Carmel Circuit, with C. Lintner as preacher-in-charge. His first appointment was Big Creek, near Marshall, Ill. The rains were falling quite heavily at this time of the year, but he managed to keep himself dry with a sheep's pelt. Arriving at Terre Haute, Ind., he essayed to cross the Wabash River, but the ferry-man said that it could not be crossed until the morning on account of the low water in the marshes on the west side of the river. This was Saturday night. He had to put up at a hotel, which cost him \$1.00, and in the morning was ferried across the river at a cost of 75 cents. This was a great outlay of money for so poor a man, and caused him no little worry.

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He followed the National Pike to Livingstone, then proceeded south four miles to cross Big Creek. Here he learned that there was great danger on account of quicksand in the stream, so he proceeded 4 miles up the creek to a bridge, came down the other side, and finally reached Manshart, where a few brethren had gathered to hear their new preacher. Monday he traveled 40 miles down the Wabash to Dundore's and Shreffler's; Wednesday he preached at Long's; Thursday he reached Mt. Carmel, where he rested a few days, only to retrace his way back home, stopping and preaching at all the points on the way.

After 8 days he started back to Dundore's, where a camp-meeting was to be held. It was a great meeting; sinners came from distances of 40 miles to find peace and salvation. While on his first trip he came to a German settler who was trying to cut a door and window in his cabin, and was making such hard work of it that Nicolai said, "Let me do that for you, seeing I am left-handed." He was astonished that a "Pfarrer" could have such skill and Nicolai invited him to this camp-meeting, to which he came and was saved. When he came to the camp-meeting and offered Dundore money for his entertainment, which was not accepted, he exclaimed, "Why, these are truly remarkable people; I never saw the like."

Upon the request of his Presiding Elder, J. J. Kopp, Huntingburg, Ind., was taken up as a new appointment. J. Trometer, a local preacher, dwelt here and had paved the way for our church. Glorious meetings were held here, and over 60 members were received into the church. At his return from a four-week trip he found that death had entered his home and had taken away his beloved and beautiful daughter, who was already buried. This nearly broke his heart, for he was very much attached to his child.

In 1844 Nicolai was returned to Mt. Carmel Circuit, with G. G. Platz as junior preacher. His father helped him move to one end of his circuit, using a one-horse wagon. His wife walked nearly all the way, and on trying to cross a stream, over which a log had fallen, she lost her footing and was plunged into the stream. This experience cost her a few days' serious illness. Nicolai was greatly hindered during this year on account of malaria, and often he would go to his appointments when he was hardly able to sit upon his horse. One time he became so weakened that he could go no further, and, tying his horse, walked to the first house. A young woman who was spinning saw him come, and seeing his fever-frenzied eyes, thought him insane and ran out the back door. He sat down and waited, and soon a young man came and

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inquired whether he were not sick. They put him to bed, summoned a physician, who gave him a treatment that fearfully salivated him, which somewhat impaired his memory. Hearing of his illness, some of the brethren came after his horse, and when he was sufficiently recovered conveyed him to his home. As soon as possible he was at his post again.

At one time he received the apology of a blacksmith who had shown him uncivil treatment in his home. While in Mt. Carmel he and Brother Platz were holding meetings, which a certain blacksmith attended. Being invited to the home by the good wife, they called to see him. When he came in, begrimed with soot, they greeted him with a "How do you do?" to which he responded, "Hum! How do I do? We are to love God supremely and our neighbors as ourselves, and not as you insolent fellows do. You condemn everybody." After some exchange the preachers left, but before long this blacksmith was converted and made apologies.

When his time at Mt. Carmel was up, according to the limit set by the church, he took his family, household goods and all to Conference, 20 miles north of Chicago, and before he reached Chicago his wagon that conveyed all his effects broke down. He had the same repaired at Chicago, only to have another break-down ere he reached the place of Conference session. Bishop Seybert happened to be with him at the time, and rode on, taking Nicolai's family in his own rig, and deposited them at Ebingers, whom he also sent to assist Nicolai with his broken wagon. At last they reached the place of Conference. At least they lost nothing by this premature action, for they were sent on north to Milwaukee Mission. In 1846 he located for one year, after which he was sent south to Dubois Circuit. It was a year of great prosperity and success, Rockport especially being fruitful. The year following found him at the same field with equal success, Posey Co., and Maple Grove at Huntingburg were especially prosperous appointments. The Maple Grove camp-ground was purchased this year from the Government for \$50.00. A certain parson aided greatly to the spread of the Gospel in an indirect way. He came to the home of one of his parishioners in a drunken condition to bury a child. He was put to bed to sober up, and when he arose the sun was setting, and he, thinking that the sun was rising, said, "Good Morning." This so disgusted the people that they were ready to hear the Gospel from sober men. Nicolai attended the funeral service, and announced at the conclusion that he would preach from that same text that very evening at Schawley's. Reutepoehlers, the bereft family, attended the service, received new light and were soon

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converted to God. This made a large entry for the Gospel in this neighborhood.

In 1850 he had a narrow escape. Trying to cross a swollen stream while on his trip through Marshall Circuit he found when he came to the middle of the river that his horse was sinking in quicksand. With greatest difficulty he and his horse reached the shore, each swimming out for themselves as best they could. In the process his sheep pelt slipped half-way off the saddle, frightening the animal, which ran away. At last it came to a bayou, and, fearing quicksand, halted. Nicolai crept up and recaptured the frightened beast. He also fished his saddle-bag out of the river, and then remounted and rode back to his brother's home. Upon finding no one at home, he entered, made a fire, and, having dried his clothes, proceeded on his way rejoicing. Despite the hindrances it was a year of great success.

In the years 1851-3 he served Hamilton Mission; 1852, he became a charter member of the Indiana Conference; 1853-4 he served St. Mary's with considerable success. At Newville, in the home of Emmanuel Niederhauser, he celebrated a great victory. Niederhauser was saved himself, and his house became a place of preaching and prayer. At one time such power was manifest that all were thrown to the floor, a dance in the neighborhood was broken up, in order to discover what the commotion might mean. In the next nine years he served the following fields with success: DeKalb Circuit, St. Mary's Circuit, Fulton Circuit, Berrien and Bremen.

At the organization of the Michigan Conference he was elected the first Presiding Elder of the new Conference, in which capacity he served eight years. After several years of service as a pastor he located in 1876, finding a home in Norvell, Jackson Co., Michigan.

One night, while still on the district, he lost his way in the woods. His horse suddenly came upon a fence in the timber, and could advance no farther. He essayed to turn his rig around and retrace his way when his horse tripped and fell, breaking the harness and getting its hind legs under a pine root, and lay there absolutely helpless. He loosened the rig and helped his horse get out of the tangle, but was not able to mend the harness in the dark. So he tied his horse to one tree and the shafts of his cart to another, while he wrapped himself in his buffalo robe and spent the night in his cart. Many such experiences happened to him and to others of the pioneers.

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HIS PERSONALITY

He has been described as a man of 5 feet 9 inches tall; bald-headed, round and full of face; witty, ready at repartee, but not boisterous. He was genial, sometimes almost taciturn. He had a merry twinkle in his eyes, giving one the idea that he was laughing more with the eyes than the mouth. At one Conference session, when Bishop Esher delivered a masterful ordination sermon, in which he emphasized the personal assurance to the calling of the ministry, Nicolai was asked how he liked the sermon. "Humph!" he replied, "if I could preach like that I would not doubt my call any more, either."

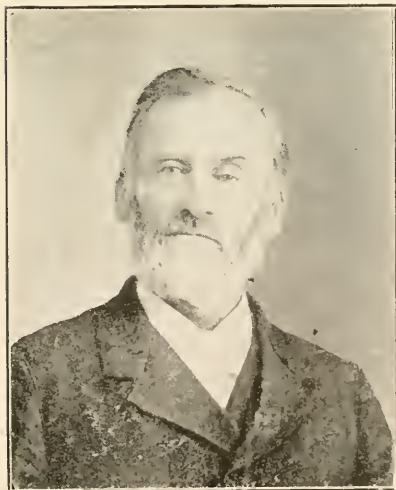
As a preacher he was biblical, theological, a genius at exposition, not of an emotional type, nor yet very enthusiastic, but always instructive and convincing. He was regarded by some to be the most profound theologian in the Conference at his time.

The exact facts relative to his demise could not be ascertained, but he died at Norvell, Jackson Co., Michigan, in the triumphs of faith. He had been married to Barbara Schafer, and was the father of twelve children.

He was a great man of God and did a noble work for the Indiana Conference in her early days.

D. S. OAKES (1837-1906)

Rev. D. S. Oakes had an interesting and eventful life. He



D. S. OAKES

was born Sept. 5, 1837, in Dauphin Co., Pa., about one mile north of Union Deposit, on the Swatara River, a few miles from the birthplace of Bishop Jos. Long, and died in Ft. Wayne, Ind., May, 1906, and survived by his wife, 4 sons and 1 daughter. His body was interred in the Kendallville Cemetery. J. H. Evans had charge of the funeral and delivered the sermon. Quite a number of other ministers were present and participated in the memorial services. His father's name was John, and mother's maiden name Mary Eshelman. His father came,

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with his parents from Ireland to America when six years old, and settled on a farm near Blairville, Indiana County, Pa., later known as "Oakes Knob." After John had grown up he followed Thomas, his brother, to Lancaster County, Pa., where he married Mary Eshelman from near Elizabethtown, Pa. Her ancestors were early settlers in Pennsylvania, who originally came from Europe, probably Switzerland. The grandparents of D. S. Oakes, on his father's side, were Wesleyan Methodist, from the early introduction of Wesley's doctrines into Ireland. Frequent religious services were held in their home. His mother's parents were German Baptists, to which faith they adhered with great tenacity. His father was converted in the Methodist Episcopal Church. Realizing the expediency of knowing German, he insisted that all his children should learn to speak it, which they did. Father John Oakes died a Methodist as a licensed exhorter. His death occurred near Elkhart, Ind., in 1855, to which place he had moved in the spring of 1850. His wife died in 1862 at the same place.

HIS WORK IN YOUTH

D. S. was the youngest of seven children, having three brothers and three sisters. He never attended German school, nor had any private instructions, except what he received at home, and by asking questions of German men. Hence his German reading, writing and public speaking was self-acquired, and quite perfect. As to his boyhood days he says: "I, to my knowledge, manifested no extraordinary traits or talents, but was full of life and animation, healthy and robust, loving play. In my studies I never was in the lowest ranks in my classes." He never attended any but common country district schools. From childhood he was accustomed to work, helping to take care of his father's stock, making tons of hay annually, cutting grass with the scythe, raking hay with hand-rakes, cradling and binding wheat and oats, and tramping out wheat and oats on the barn floor, which was very tiresome work. At the age of 15 years he was made a full hand in work. He was a vigorous, ambitious and strong youth, willing to work early and late for 50 to 75 cents per day. He was also a great reader at spare time.

HIS CONVERSION

After his father's death, being but eighteen years old, former restrictions were considerably relaxed, and he says, "He formed some very insalubrious associations which had a bad effect on him." On Dec. 31, 1858, he went to Salem (Smith's) Church, where a watch-night meeting was held. Rev. Jos. Fisher preached. Oakes

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was deeply smitten with the truth. The meeting was continued, and he frequently attended the evening services. He says, "The arrows of conviction sank deeper and deeper, until the evening of the 17th of January, while there kept ringing in my ears, 'Now or never, now or never.'" He went to the altar of prayer, five nights in succession, sometimes moved to deep emotions, and then again realizing a hard, callous feeling. He says that if he had done as he often felt, he would not have gone out a second time, but when he started he determinedly vowed to God never to give up, for it was a matter of principle with him. On the fifth evening, Saturday, Jan. 21, he went to church with a fixed determination that that night the conflict must come to an end. He says, "There was a terrible struggle during the altar service." He would cry out, "I will not leave here till pardon is obtained, till victory is won." But something repeatedly would say, "Yes, you will, yes, you will." "The meeting will close," "the people will leave," "the lights will be extinguished," "the house will be locked." These sayings he thought were of Satan. But Oakes was determined on finding pardon that night, and said to himself, "Though the meeting closes, etc., yea, if I die here, I will not leave here until I find pardon." Then the worst struggle began. Up to this time he was afraid of doing or saying improper things, which greatly hampered him, but now he became indifferent to these things, and oblivious to his environments. True, the congregation was dismissed, most of the people left, but a few, Geo. Smith and others, remained. Oakes remained on his knees praying until 11 o'clock, when, as he says, "Suddenly the clouds rolled away, the storm subsided, the billows quieted, and a calm peace and joy possessed me, without emotions or demonstrations."

HIS WORK IN THE CHURCH AS LAYMAN

When an opportunity was given, on Jan. 27, 1859, to become identified with a church, he felt it an imperative duty to join the Evangelical Association. This was a surprise to many of his friends because the circuit was exclusively German. In the spring, Jos. Fisher called a meeting for the purpose of organizing a Sunday-school. D. S. Oakes was elected as superintendent, the responsibility of which seemed impossible for him to assume, but he consented, after much persuasion.

SOME EARLY CONFLICTS

Brother Oakes had many spiritual conflicts after conversion. In the spring of 1859 glowing reports of rich gold discoveries

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came from Pike's Peak, and he, with others, got the "Pike's Peak fever." Young men who joined church with Oakes insisted on his going with them, and he felt it his duty for their sakes. He was also urged by his brother Benjamin, who offered him the money. But his mother vehemently objected, because he and Benjamin were her youngest children, and the only ones at home. He yielded to her wishes, but "Oh," he says, "what a conflict." The second conflict came when the Civil War broke out. He felt he should enlist. Mother again opposed him, pleading with tears, "Stay with me until I die, then you can go where you will." Staying at home became an intense struggle; at times he could scarcely restrain himself from going, but a sense of duty to his mother prevailed, knowing that his going would break her heart, and bring her with sorrow to the grave. During the summers from 1859-1862, he worked at carpentering, and in the winter he taught school. In 1861-2 he was assessor of the township. In August, 1861, he was elected class-leader, which office he filled acceptably one year. Up to this election he wholly exercised in English, but now being leader of mostly Germans, he, with determination, took up the German and with perseverance he soon succeeded.

HIS CALL TO THE MINISTRY AND MINISTERIAL WORK

He had a conviction from childhood up that some day he would be called to the ministry. During the summer of 1862 this conviction deepened; the call became imperative. The response was inwardly, "Lord, I am ready whenever the way is fully opened." About the middle of June his brother Benjamin sent for him at Elkhart, with the intelligence that his mother was seriously ill. He laid his tools aside never to take them up again as implements of permanent employment. He stayed with his mother until her demise, July 1. Rev. M. Speck, junior preacher of the circuit, first spoke to him about his call to the ministry, which he frankly acknowledged. Later Rev. A. Schaefer, preacher-in-charge, spoke similarly to him. He was perfectly acquiescent to the Divine will, believing that God would bring all things to pass as He willed it.

Brother Oakes preached his first sermon, Aug. 24, 1862, in Wahl's school-house, near the present Smith Church. His text was "Watch and Pray," etc., Matt. 26: 41. The week following, Bro. Schaefer got out his recommendation, which was signed by nearly all members of his class and those of the other classes of the Salem (Smith's) society. On Friday of the same week the Quarterly Conference voted him a license as preacher on probation, signed by Jos. Fisher, P. E., and A. B. Schaefer, P. C. At this time the

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Discipline allowed the Quarterly Conference to issue licenses. In September he went to East Germantown, where the Annual Conference was held. Bishop Jos. Long presided. Here he was received into the itinerancy, and was assigned to the extensive Fulton Circuit with Michael Alsbach as preacher-in-charge. Their circuit extended into eleven counties from four miles west of Plymouth, south-eastward to six miles south of Warsaw, then south-westward to seven miles south of Lafayette, then westward to Medaryville, and back to the starting point, preaching daily, except Saturdays. It took three weeks for one to make the round. Roads were bad, conveniences poor, preaching was mostly in cabins and school-houses, the hardships were many, sleeping accommodations poor. Yet these early pioneers murmured little, were happy and contented in the Lord's work.

In 1863 he was appointed to Huntington Mission, with seven appointments. In 1864 he was ordained deacon by Bishop J. J. Esher at Indianapolis, where Conference was held, and was then sent to St. Mary's Circuit. In 1865 Lafayette Mission was assigned to him; the year was one of severe trials, the membership being very small, the outlook discouraging. In the spring of 1866, by invitation, he went to Danville, Ill., where he held a successful meeting and organized a society, building a small church that summer. In 1866 he was ordained elder by Bishop J. J. Esher. The Conference was held in Evansville, Ind. He was assigned to St. Mary's Circuit and Huntington Mission jointly with J. A. Maier, Jr., colleague.

HIS MARRIAGE

On Oct. 16, 1866, he was married to Mary C. Scott of Decatur, Ind. Speaking of their beginning he says, "Clothing and groceries were, at this time, extremely high. Ordinary calico, 50 cents per yard, coffee, 50 to 60 cents per pound; brown sugar, 12 to 15 cents per pound; flour, \$8.00 per cwt.; all else in proportion." They began housekeeping with \$60, which she had, saved by her guardian. His salary for the first two years was \$100 per year, and third and fourth years \$125. At this time it was customary to report at Conference the surplus salary and divide with those who fell short, which he did several times. Now with a wife he was entitled to \$250, if he got it. Thus we see the spirit of self-denial was great even in his pioneer days.

In 1867 he received Elkhart Circuit, with J. K. Troyer as colleague. Both families moved into a small parsonage on Solomon's Creek, near New Paris, Ind., each having two rooms. Two small

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rooms were added by their own hands, at their own expense. Thus they lived together in happiness, without a mar or jar.

In 1869-70 DeKalb Circuit was assigned to him, with J. Wales and H. E. Overmeyer as colleagues respectively, and in 1871 he was returned to Elkhart Circuit, with W. Wildermuth as assistant.

HIS WORK IN OREGON

In October, 1871, the Board of Missions appointed him a missionary to Oregon. He continued serving Elkhart Circuit until spring. On Monday, April 29, 1872, he, with the family, left Elkhart, and started on their long and hazardous journey, reaching San Francisco, Cal., Saturday, May 4, 10 P. M. Father Marquardt, missionary at San Francisco, met them at the station, with whom they shared their hospitality until the following Saturday, when they boarded the ocean steamer "John L. Stephens." They landed in Portland, Ore., Thursday morning next, and in the afternoon went by railroad to Salem, where they met Josiah Bowersox and family, then our only missionary in Oregon.

The field assigned to Oakes was Albany and Corvallis, county-seats, ten miles apart, on Willamette River. They made their home in Albany. They bought a five-roomed cottage and two lots, the first property they owned. He says, "We liked Oregon, but as far as church work was concerned, I felt that nothing could be done." So in the fall of 1873 he wrote a letter to the Board of Missions, giving his view of the situation thus, "That there were no prospects to become self-supporting for many years, if ever, and that we were throwing away our money and efforts which could be much more successfully applied elsewhere, etc." His letter to the Board was a long and definite one, ending with a request to recall him, as he was too conscientious to remain at the expense of the General Mission treasury. He was known for his sincerity, and his views to the Board were later voluntarily corroborated by letter by the then senior Bishop J. J. Esher, while on his way to Japan from Oregon. The Board granted him leave to return by spring, 1874, but believing that he could save the missionary treasury several hundred dollars on salary, they packed up in December and returned. After a stormy voyage they arrived, Dec. 24, at San Francisco, and per emigrant train, to save expenses, they arrived at Elkhart, Jan. 3, 1874.

HIS WORK IN INDIANA CONFERENCE AGAIN RESUMED

Early in the spring he took charge of the Huntington Mission, relieving W. W. Wildermuth. At the Conference session, held at

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Noblesville, Ind., September, 1874, he was assigned to Mishawaka Circuit, which he served three years successively with great results, especially the second year, when he had a wonderful revival, in which 80 persons were converted, of which the older members still speak. He says, "This meeting began under depressing and discouraging circumstances."

In the spring, 1877, he was stationed on Twin Lake Circuit, which also was a very successful year of seven months, the Conference sessions having been changed to spring in 1876. M. W. Steffey, P. E., said of his work, "I never saw so great a change for the better and the work improved in so short a time, as was the case here." When the year was up he insisted to be moved, contrary to the wishes of his Presiding Elder and the people, but afterwards he resolved never to do so again. In 1878 he was sent, as he termed it, "to the almost barren and lifeless Benton Circuit, a bony part of the old Elkhart Circuit." Because of the uninhabitable condition of the parsonage on Solomon's Creek he located in Bremen, 30 miles from the nearest appointment. This, he says, "was a hard, fruitless year, and did not receive his salary by several hundred dollars." He says, "Going from Twin Lake Circuit to Benton was, figuratively, jumping out of the frying-pan into the fire." In 1879 he was again assigned to Kendallville, formerly DeKalb Circuit. On this field he spent three successful years. In 1882 he had charge of East Germantown Circuit, where the Conference session of 1883 was held, when he was newly elected as Presiding Elder.

He served in the office of Presiding Elder continuously from 1883 to 1905 as follows: Fort Wayne District, 1883-87; Elkhart, 1887-91; Fort Wayne, 1891-95; Elkhart, 1895-97; Indianapolis, 1897-99; Fort Wayne, 1899-1903; Indianapolis, 1903-04. In these years he often felt as though he could and would not continue in this work, owing to constant travel, exposure and responsibility, but again he wished to obey God and the church. In 1905, at the Rochester Conference, he resigned and located. He was the oldest among the Presiding Elders, the longest in service, considerably depleted in bodily and mental vigor. He served longer in this office than any other Presiding Elder of the Conference.

In 1904, J. M. Haug, Presiding Elder of Louisville District, died. D. D. Speicher filled out the Conference year. At the following Conference session D. S. Oakes was elected Presiding Elder. The districts were assigned to the Presiding Elders, but, owing to hard and long service, midst cares, worries and responsibilities, Oakes felt in justice to himself that he could not, at his ad-

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vanced age, accept the assigned district, and because the Conference did not see fit to make an extra small district for him, he resigned, though reluctantly. It was not unwillingness on the part of the Conference to grant him his wish by creating a small district for him, but because of the inexpediency and insufficient compensation for five elders, had the Conference acceded to his proposition. Not wishing to take a charge, believing himself incapacitated to serve as pastor after so many years in Presiding Elder work, he quit the active ministry, as he says, "by force of circumstances and on the responsibility of the Conference." But he did not lay down his Gospel armor, though he felt greatly relieved to be free from assigned duty, but continued preaching frequently, and assisting in revivals, until illness prevented him. In all, he was forty-two and one-half years in active service, and one year in the local relation.

Brother Oakes was a staunch and loyal son of the church. He was conservative, always sincere, frank, open-hearted to those who trusted him, and true and firm to his conviction. He was a wise and safe counsellor, possessing a keen insight in administrative things and careful in rendering his judgments. This made him from the beginning a strong leader in Conference affairs. His preaching was Scriptural, unctuous, convicting and convincing, and at times very eloquent and unique, though sometimes he got badly brushed in his efforts to preach. He despised sham, pomp, apishness and self-praise. He disliked indolence in ministers and regarded it almost criminal to be unfaithful to church and Conference trusts. In business affairs he was exact, economic and judicious. His aspirations were to be useful to his fellow-men, and edifying in his preaching. He never claimed to be without faults or human weaknesses. In manual work that had to be done, in arranging for camp-meetings or building churches, etc., he always did his share of the work, and was an inspiring example to younger brethren. In some things he was somewhat eccentric and exacting—still he made many warm friends. He possessed quite a sense of wit and humor, was jovial, a good entertainer—almost limitless when relating humorous incidents that occurred in life. He was a good singer, somewhat of a poet, and a successful debater, especially when yet in his full vigor of body and mind.

He filled all the offices the Conference had in power to bestow, and discharged his duties with tact, faithfulness and satisfaction. He represented his Conference 24 years as trustee of North-Western College from 1866-72 and 1885-1903. For some years he was a representative to the Board of Missions. Six

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times he was a delegate to General Conference. He served the Conference as secretary in both languages for some years. He was Conference mission treasurer and trustee and member of the Oakwood Park Association for some years.

Two samples of his poetry are here inserted, and one in connection with the Semi-Centennial Anniversary (which see).

REMINISCENT

In eighteen hundred sixty-two
I started out to preach,
Having nothing else in view
But Gospel truth to teach;
To win poor, wandering ones to God,
Believers to edify;
The riches of Christ to spread abroad,
And Him to glorify.
I did not seek the world's applause,
Nor self to aggrandize,
But to promote His glorious cause,
And find favor in His eyes.
I was weak and incompetent,
Deficient in many ways,
But humbly trusting forth I went
Relying on God's grace.
I tried to preach but once before
I went to Conference;
It was to me a trial sore
To face the audience
Composed of Christians not a few,
Class-leaders three or four,
And the Presiding Elder too,
With several preachers more;
And there were my associates
Of youth and boyhood days,
With nearly all my church classmates
To criticize or praise.
The sermon was not over long,
And sure not o'er profound;
The argument not striking strong,
Though based on Scripture ground.

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When I was through the Elder closed
With exhortation strong,
With fervent prayer that all enthused
And soul-inspiring song.
The *time* I surely ought to tell,
'Twas on a Sunday e'en :
The date I too remember well,
'Twas August seventeen.
In Matthew's gospel was my text,
The Master's counsel terse,
Contained in chapter twenty-sixth,
And the forty-first verse.
Thursday, the tenth of September,
How well I remember !
We seven did start
Six miles north of Elkhart,
To Conference, way down
At East Germantown.
There were J. Fisher and I,
J. M. Gomer, A. Nicolai,
C. Ude, P. Thornton,
And M. Speck, the seventh one,
Four buggies for seven,
Our number was uneven.
So, having a rig of my own,
I rode mostly alone ;
But once in a while,
The time to beguile,
My friend, Peter T.,
Would come and ride with me.
The first day till noon
We reached New Paris town,
Where we all got our dinners
At good Brother Zimmer's ;
We were then delayed an hour
By a good thunder-shower,
But yet before night
Reached Warsaw all right,
Where all night we remained,
Being well entertained.
Next day all went well,
And we reached Immanuel,
Where friends were us awaiting

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To attend a quarterly meeting,
As Fisher had arranged for.
Here we met a number more
Preachers, who, from thence,
Like we, were going to Conference.
Monday found us *en route* again
To the capital city on the train;
Tuesday, with our numbers swelled,
We reached where Conference was held.
When the Conference begun,
Presided o'er by Bishop Long,
All proceedings were in German,
And the preaching, every sermon.
Business progress was but slow;
What a contrast then and now!
Then every little business question
Was discussed in open session;
Now no matter is long conferred,
But to "committee" is referred.
From active work five men withdrew,
While only three came in anew;
Those were Schwille, Bretsch and Ruh,
And Burgener and Geisel too;
There were Thornton, Dassel and I,
The vacant places to supply.
But before the year was gone
I of these was left alone;
Thornton shortly homeward hied,
And Dassel, he took sick and died.
I was sent to a circuit large,
Papa Alsbach having charge.
Our field extended far and wide,
Three hundred miles per round to ride;
Twenty odd points we had to reach,
'Most every day we had to preach;
With endless visits to be made
We had but little time to read;
My studying was largely done
Upon the road, when all alone.
Many lived in cabins rude
With conveniences crude,
But often courteous and kind,
To hospitality inclined.

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Our services we mostly had
In school-house, cabin, barn or shed;
When we held them after night
Tallow candles gave us light.
Oft we used for public meeting
The same room for cooking, eating,
Entertaining, laundry, sleeping,
And for general housekeeping.
Only three churches in all our round,
Where twenty-five now are found.
Alsbach was a noble soul,
True as needle to the pole;
Like a father he was to me;
We worked in perfect harmony.
His preaching, though in doctrine sound,
Was not regarded as profound,
Nor textual, nor topical,
Nor yet in general practical;
But earnestly devotional,
Exhortative, emotional.
This of preaching was his idea,
(As often he expressed to me,)
"What text is of but little merit,
If you only have the Spirit."
Poor man! He had his troubles sore;
For one his health was rather poor;
Phthisis placed him in such a plight
He sometimes could not sleep at night;
At other times rheumatic pain
Caused him much suffering again.
Another source of misery
Was absence from his family;
They chose upon their farm to stay,
Which was some forty miles away,
And though he frequently went home,
(Which caused severe complaint with some),
'Twas not as if he could be there
Always, and have more present care
Helping his wife the burdens bear
In their general welfare.
His eldest son had gone to war,
Although his years were scarce a score;
This left his wife mostly alone

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With a young girl and half-grown son.
The times were hard, the country rent
With difference of sentiment
About the war then being waged,
And which the North and South engaged.
Nevertheless the Lord did bless
And crown our work with some success.
And so the weeks and months rolled on,
Till the eventful year was gone.
Again to Conference, with joy,
We went, in Marshall, Illinois.
Bishop Orwig presided here;
The business was dispatched with care.
When the appointments were read out
And every man received his lot
I was assigned to be alone,
On a mission, Huntington.
Eight appointments the work embraced;
One was dropped ere the year was passed.
The year was fraught with many a joy,
But joys come not without alloy;
There were trials not a few,
And some strong temptations too.
I had no visible success,
Which did my spirit much depress
(However, next year made it plain
That my work was not in vain,)
And tempted me to quit the field,
To which I was inclined to yield,
Because it seemed my duty clear;
So near the ending of the year
I wrote, informing my P. E.
That he need not count on me
As one yet standing in the line
When the next the men they did assign.
But ere the year was fully closed
My mind was otherwise disposed;
So I resolved to go ahead
And in the way of duty tread;
So, in September Sixty-four,
I went to Conference once more;
'Twas held in the metropolis,
The city of Indianapolis.

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Bishop Esher here presided,
And our minds were soon decided
By his counsels and his teaching,
By his business tact and preaching,
That he was the right selection
In the episcopal election.
Here I had deacon's orders voted,
And to that office was promoted,
By the Bishop's installation,
And the rite of ordination.
St. Mary's Circuit was my decree,
Which I accepted graciously,
Although (but I didn't know it then)
It had obtained the cognomen
Of "the Circuit of Punishment."
So to my work with joy I went;
Seven preaching points I found;
Seventy miles' travel in a round;
With four churches, which was more
Than ever I had had before.
At every point I had a few
Veteran members, tried and true.
The Saviour drew some hearts to Him,
Especially at Bethlehem.
I there beheld displays of power
As I had never seen before;
Nor ever since in same degree,
As I was there allowed to see;
A mighty, sacred holocaust,
A veritable Pentecost,
Strong men fell down upon the floor,
And loud for mercy did implore.
Converting power came down amain
And proved their pleadings not in vain.
Others shouted, leaped and praised,
And thus a holy tumult raised.
There had been naught emotional,
But quiet, deep devotional;
'Twas sudden like a lightning flash
Followed up by thunder crash.
All were constrained to praise or pray
Except two boys, who ran away;
Of these 'twas said they ran with haste

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As if by unseen spirits chased.
St. Joseph District then took in
What now is Elkhart and Ft. Wayne.
This territory I canvassed o'er
As a "Conference collector,"
In connection with my charge,
Which now would be considered large.
I had much mud to travel through,
And heat and cold; hard labor too.
But, after ail, as you shall see,
It was a blessed year for me,
For here I found a joy of life,
The girl who later became my wife,
When the year had come to end
I went to Conference at South Bend;
Bishop Long again presided;
When the stationing was decided,
And we heard our disposition,
I was sent to Spring Grove Mission;
'Twas a mission lone and small;
Eleven members, that was all.
Two appointments for a start,
In school-houses twelve miles apart.
The members, too, were separate,
At one place three, at t'other eight.
One school-house I soon exchanged
For a good church, and so arranged
That we could use it free of charge.
At first the attendance was not large,
But ere the year to end was brought,
A change in this respect was wrought.
'Twas providential, I've no doubt;
In this way it was brought about:
When first I for the church applied,
A young man there the work decried;
The ministry he vilified,
And Christian character minified,
By which my soul was sorely tried;
He in the spring took sick and died.
The family was large and rich,
Their influence afar did reach.
To preach the funeral I was called,
At which my heart at first appalled;

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But I resolved to preach the Word
So, if they ne'er *before* had heard,
They *now* should hear the Gospel plan
Which God provides for sinful man,
Whereby we may salvation have
And endless life beyond the grave;
The dead I'd leave with God to deal,
And to the living I'd appeal.
When I rose the throng to face,
I was enabled, by God's grace,
In that to me, important hour,
To speak with unction and with power.
The Word with favor was received
And good impressions, I perceived,
Were made on many, and from thence
I did not lack an audience,
But as I seek not fame nor glory,
I'll here abruptly stay my story.
Should whim possess, perhaps I may
Resume my tale some other day. AN OLD FOSSIL

MINISTER AND PARISHIONER

(One Side)

Young Farmer Brown was plowing corn;
He had been out since early morn;
 'Twas nearly noon;
His strength was getting well-nigh worn;
He hoped the welcome dinner horn
 Would call him soon.

The field was large, the rows were long,
The weeds grew rank the corn among,
 In the rich soil;
The horse went slow, but time seemed slower
In bringing on the wished-for hour
 Of rest from toil.

He plodded on with lessening speed,
Stopping anon to pull a weed
 Along the row;

LIFE SKETCHES OF OUR DECEASED MINISTERS

The neighbors' bells clanged all around;
The horns gave forth their blaring sound;
Not his, oh, no!

And now once more he reached the fence
And stopped a bit, in brief suspense
What best to do;
But soon resolved another bout
He better make, and then turn out
And home he'd go.

His thrifty wife that morn had churned;
Then to her weekly washing turned;
Now all was done;
"And now," she said, "I will in haste
Prepare for John a quick repast
And call him soon."

"I having had so much to do,
He knows that I am tired, too,
As well as he;
And so he will not scold nor fret,
If I a 'patched up' dinner get
For him and me."

Their minister lived in the town,
About five miles from Farmer Brown,
With his young wife;
Though both were healthy, strong and brave,
They more did ease and comfort crave
Than busy life.

The night before he had gone through
Keats, Tennyson and Byron, too,
To find some verse,
With which, he thought, on Sunday next
His chaffy sermon and his text
To intersperse.

His wife had her piano thrummed,
And various tunes had lightly hummed:
At last, upstairs
They both with quickened steps had sped
And softly crept into their bed,
With shortened prayers.

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That morn they did not rise till late;
The clock's hands showed the hour of eight;
The sun was high.

With groan and yawn at last they rose,
And drowsily they donned their clothes
With many a sigh.

"What shall we do today?" she said,
"To cook or bake I so much dread;
'Twill be so hot!"
"I'll tell you, Angie," he replied,
"To Brother Brown's we'll take a ride
And share their pot."

"Though Mary, you know, makes no pretense
Her baking and cooking are immense;
Her pie and cake,
Her bread, her butter, chicken, ham,
Pickles, preserves, jelly and jam
Would premiums take."

"And honest John, so blunt, but kind,
(A nobler fellow you cannot find,
Go where you will),
Has hay in barn so nice and sweet,
And oats and corn, a plenty to eat
For our horse Bill."

"On Science, Literature and Art
In converse, he can't take much part,
But listens well;
So I can show how much *I* know;
Then how to sow, plow, reap and mow
That *he* may tell."

"Mary knows naught of modern play,
Lawn-tennis, golf, ping-pong, croquet;
'Accomplishments!'
But in house-keeping she's *au-fait*,
And can converse with you all day
With good, sound sense."

"Why, Archie, dear! you must have had
An inspiration! Oh, I'm so glad
For your nice plan!

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'Twill be so fine to drive out there
And have the sweet, fresh country air
Our faces fan!

"And then to think of the good things
That Mary to her table brings!

'Tis with delight
I hail the thought! Then we can stay
For supper too, and come away
By cool moonlight."

"Well, then, a hasty breakfast get,
A cup of coffee, an omelet,
And the cold meat
That we had left of yesterday;
And then we'll haste to get away,
Or we'll be late."

Their scanty breakfast soon was done;
When they had eaten all was gone;
No crumb to show.

"And now," said he, "I'll hitch up Bill,
And you get ready, if you will,
And off we'll go."

The "patched up dinner" Mary fixed
With various dishes intermixed,
All clean and neat.

"And now," she mused, "I'll call John home,
I know he will be glad to come
Out of the heat."

As Mary went to blow the horn
To call John from his field of corn,
Adown the road
She spied the preacher and his wife;
Bill bearing on with vigorous life
His precious load.

"Oh, dear! What shall I do?" she said,
As back into the house she sped
Somewhat irate.

"I wish that they had stayed away,
Or chose a more appropriate day,
Nor come so late!

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“They will expect the best we have,
Nor care a fig how much we slave
 For them all day;
But they will talk, and lounge, and eat,
Nor turn a hand to help one bit,
 In any way.”

“They seem to think that we were made
To toil and sweat that they may feed
 And take their ease.
But this I'll do, I'll quickly go
And get another dinner; so,
 I'll try to please.”

She cut her ham so sweet and nice;
Pared her potatoes in a trice;
 Her coffee ground;
Her biscuit rolled so nice and fine;
A custard pie was next in line;
 Then with a bound

She got some lettuce, crisp and new,
Young radishes, and onions, too,
 And a bouquet;
Her table spread with damask white,
And placed her ware, all shining bright,
 In grand array.

Her baking, boiling, frying done,
She brought her golden butter on,
 And honeycomb.
Though she's forgot the horn to blow,
John having done his stinted row,
 Had now come home.

She met him at the dooryard gate,
To him her troubles to relate;
 He only laughed,
And said, “I know it all, my dear;
I saw the rig as I drew near,
 And knew the craft,”

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“And that they came at noon; you know
That that’s the way they always do;
 So I well knew
That you your dinner had prepared,
Designed by me to have been shared
 With only you;

“And that your plans being all upset,
Another dinner you did get;
 For that’s your style;
Whate’er the imposition is
You always others try to please
 With self-denial.”

But, now, to wind my story up:
The preacher stayed to dine and sup
 With Farmer Brown;
And then with buggy-load complete,
Of butter, lard, eggs, flour and meat,
 Drove back to town.

He had not thought of having prayer
Nor yet of Mary’s toil and care
 Amid the heat.
But Angie to her husband said:
“Oh, what a splendid time we’ve had
 To *rest* and eat!”

But Mary to her John did say:
“Oh, I’ve been sorely tried today!
 I’m all outdone!
Of all the sponges of my life,
I think our preacher and his wife
 Are *Number One*.”

John calmly said: “I know ’tis so,
But *Conference* sent them here, you know.
 In patience wait:
Next year we’ll get a man to work
And pray, instead of play and shirk,
 And loaf and eat.”

D. S. OAKES, 1904.

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EDWARD J. OLIVER (1871-1901)

The tragic, early ending of this useful man's life has remained an unsolved mystery. Earnest, highly gifted and eminently successful, he won his way into the hearts of his people and the brethren.

Born in Lake Co., Indiana, Dec. 16, 1871, and when but one year old was moved with his parents to Kansas. Here he remained until he was sixteen years of age. After this time he had the support of himself, and managed to spend eight years at North-Western College, from which he graduated in 1897. April, 1899, the Indiana Conference, at its session at Rochester, licensed him as a preacher on probation, and assigned him to Peru Mission, a newly opened field. He served this field with great acceptability for two years.

At the session held in Berne, Indiana, he was ordained as deacon in one of the most impressive ordination services held in the Conference, in which Oliver received an overwhelming blessing from the divine Spirit. He was assigned to E. Germantown, Indiana, which charge he was not permitted to see. Leaving the Conference session, he hastened home as rapidly as possible, in order that he might get to Illinois as soon as he could, for on the Thursday following he was to be married to Rev. J. B. Elfrink's daughter, Anna, who lived in Aurora, Ill. Instead of going to the depot when the train pulled into Peru he alighted at the "target," right near his home, in order to be able to catch the next train out for Chicago. As he alighted from the train, looking forward, he stepped on a side-track and was run down by an approaching train, frightfully mangled and killed. His fiancée had previously had a vision of this entire happening, and, informing him thereof, warned him to be exceedingly careful. The shock was terrible to all who knew him, and especially to his betrothed. His burial took place just 24 hours before the wedding march should have begun. What sadness and unbearable grief a few hours did bring! This tragic death occurred Monday, April 15, 1901.

AN APPRECIATION

Brother Oliver was a man of powerful physique. He possessed the body of an athlete. He was gifted in many ways. He had a fine bass voice, which he used to glorify God in song. At the Conference, which proved to be his last, he sang, as a solo, "Nearer, My God, to Thee," to music of a special setting, to the edification of all present. He also was a member of the original Conference quartet that was formed at this session, but did not

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get to sing with it. The members of the quartet, as organized, were: S. H. Baumgartner, J. H. Breish, G. B. Kimmel, E. J. Oliver. Oliver was the director of this first quartet.

He was held in the highest esteem by the people of Peru, both of his own congregation and of other churches. His affable nature won him a large place wherever he went. He possessed a strong intellect, was exceeding careful, exact and orderly in the preparation of his messages and teachings, forceful and effective in delivering them. Nor did he hesitate to correct wrongs wherever he found them. On one occasion when a naughty boy of his neighborhood mistreated some smaller children he ran after him, pursuing him into his very home. He told the boy's mother what her boy had done, and that he was going to apply some "palm-oil," to which his mother gave leave. When the lambasting was over the boy was bettered, the mother satisfied, and the smaller children of the neighborhood had peace.

THE OBSEQUIES

The funeral services were conducted by his Presiding Elder, S. H. Baumgartner, who preached from the text, "There is but a step between me and death." The services were held in the Presbyterian Church, because our own church was too small at that time to accommodate the throng of people that desired to attend. After only a few hours' notice the church was filled to overflowing, and all the local ministers gave witness to their high regard of Brother Oliver. A number of our own ministers were present and assisted in the services. The body was then taken to Hebron, Indiana, where interment was made.

HIRAM E. OVERMEYER (1836-1895)

This servant of God was born in Jackson Township, Sandusky Co., Ohio, May the 27th, 1836. He was the eighth child of honest farmer folks, Hugh and Elenora Overmeyer. The early part of his life was spent upon the farm, where a few books and a very limited opportunity for schooling had to suffice, even if it could not satisfy the cravings for a good education. He borrowed every book he could get hold of, and sought to acquire what learning he might. At the age of twenty he won a teacher's certificate that entitled him to teach public school. In the spring of 1857 he entered Otterbein University, alternating teaching with going to school. This he did for a number of years. His tenacity and plodding won for him a liberal education. When the war

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broke out he enlisted in Co. I of the First United States Chasseurs, afterwards the 65th of New York, in which he served for three years, after receiving an honorable discharge Feb. 20, 1865. As a Christian he kept himself free from the ordinary corruption of army life, and exerted a wholesome influence all about him.

HIS MINISTRY

He moved to Marshall Co., Indiana, in the spring of 1866, south of Plymouth. Ever since his conversion, which took place Jan. 7, 1857, he felt the call of God upon him, but now it became more urgent than ever. After much mental stress and agitation he finally yielded to the Spirit's call and applied for license, which he received Sept., 1870. He then served the following fields: DeKalb Circuit, 1870-1; Spring Grove, 1871-3; Elkhart, 1873-4; New Paris, 1874-5, after which he located on account of impaired health and family necessities. In the fall of 1881 he again took up the work and joined Wildermuth at Twin Lake, and he served the following fields thereafter: Twin Lake, Mishawaka, 1883; Logansport, 1884-7; Wolcottville, 1887-9; Berne, 1889-90; E. Germantown, 1890-1; Twin Lake, 1891-2; Noblesville, 1892-4. In November of this year he was obliged to lay down the work, for his health was rapidly failing him.

HIS DEMISE

Just a month before his death he wrote with his own hand these words, "And now my life's record is before God and my fellow-men. How much has met the approval of the Master only the future can reveal. To all that has not the approval of His "well done" I can only trust to His pardoning mercy through our Lord Jesus Christ. And yet I believe that my life has not been a failure, but that many precious souls have been saved through my feeble efforts, and I hope to find many stars added to my crown of rejoicing. I am happily, gloriously and eternally saved through the wondrous grace of our Lord and Saviour, Jesus Christ."

The funeral rites were held in the Evangelical Church at Noblesville, Indiana, C. F. Hansing, his Presiding Elder, preaching the sermon. F. G. Schweitzer and J. Harper and ministers of the city assisted.

He left a widow, whom he had married as a Margaret Kemmerling of Ohio, March 5, 1857, and seven children.

Interment was made in Crownland Cemetery, Noblesville, Indiana.

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WESLEY PINKERTON (1836-1911)

The subject of this sketch was born in Holmes County, Ohio, of Scotch-Irish ancestry, Jan. 21, 1836. His parents were members of the Methodist Episcopal Church, and spent their lives on the farm, as did also their son. Wesley enjoyed but a common school education, but gave himself to continuous reading, which greatly broadened his mind and usefulness.

He was converted under the labors of Rev. Kaiper in 1874 or 5, at the Island class, Nappanee Circuit, and united with the Evangelical Association. The Indiana Conference licensed him as a probationer in April, 1878. He never entered the active work, but preached as often as opportunity and health permitted. He was a great friend to the traveling ministers.

It was said of him: "He was a great man of faith, trusting in God implicitly in all circumstances. While he was a great sufferer for many years, he was always patient and cheerful. He won many battles upon his knees, and his great gift of prayer resulted in the conversion of many souls. His life was modest, but consistent with his confession, his preaching plain, calm, but convincing." He was highly esteemed by all who knew him.

In 1860 he was married to Emaline Kinney of Bucyrus, Ohio. He was the father of one son and three daughters. He lived his entire life, excepting the first three and the last seven years, on his father's homestead near Milford, Ind. When he retired, in 1904, he moved to Milford, Indiana. He died Dec. 4th, 1911, at Milford, Ind., and was buried in the same place. Rev. A. B. Aegerter, assisted by other local ministers, conducted the funeral services.

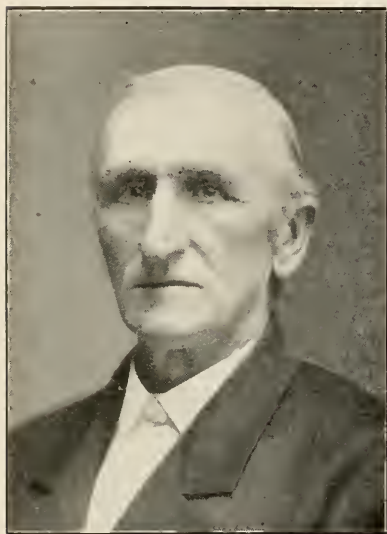
G. G. PLATZ (1817-1904)

The subject of this sketch is full of interest. His life was eventful, fruitful, and continued to a full old age. George G. Platz was initiated into this life in the city of Colmar, Ober-Rhein, France, April 9, 1817, and departed this life April 22, 1904. His father and mother were loyal members of the Lutheran Church, and George, the fourth of 6 sons, was catechized in this faith and confirmed in his fourteenth year.

In 1833, March 1, his father set sail with his family for America, settling in Erie County, Pa. Here George assisted in clearing away the heavy hemlock and chestnut timber on his father's farm, and teamed with an ox-team. He was deprived of all school privileges in this land, but he made good use of the schooling he

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had obtained in the fatherland. It was here that George was brought under the influence of the preaching of the Evangelical Association. He was converted to God, January, 1840, and united with the church. When he became of age he learned the plasterer's trade, which he followed until he entered the Gospel ministry. He was licensed as preacher on probation by the Ohio Conference, March 9, 1844. The Illinois Conference at this time was still embodied in the Ohio Conference.



G. G. PLATZ

His first field of labor was, with A. Nicolai, Mt. Carmel Circuit, then a part of Illinois District, supervised by Samuel Baumgartner. This was an exceedingly large field, extending from Marshall, Ill., down to Lawrenceville and Mt. Carmel, then south-eastward into Southern Indiana as far

as Huntingburg, and to Troy and Rockport on the Ohio River, with well-nigh impassable roads and bridgeless streams.

He relates a trip he made on the 6th of June in this year, attempting to go to Lawrenceburg from Indiana. The Wabash River was flooded, and he realized that in order to get across at all, he must swim with his horse. He failed to get across and suffered the loss of valuable books he had with him. A few days later he attempted again, and got across to John Schreffler's near Lawrenceburg, Ill. Then he went on to Mt. Carmel, and soon returned to Dubois County, Indiana, where he visited friends of the church, and ministered in the Word of Life. Again on the 4th of July he expected to cross the Wabash River at Vincennes, but finding it impossible, turned back to Petersburg, Pike County, Indiana, remaining over Sunday with Fred Meier, and on the 7th preached in the home of Mr. Klotz. From there he went to Huntingburg, then to Hassville, preaching as he went. After several futile attempts to cross the Wabash, he finally succeeded on the 24th of July and reached home in Mt. Carmel. Not having seen his colleague nor heard from him for some time, he started out again from appointment to appointment to search for him, and finally, on July 29, found him sick at the home of a family called Harts.

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Brother Platz was ever on the lookout for new appointments. He sought appointments as far down as Troy on the Ohio River. In these days taking up new appointments was a mark of faithfulness and interest in the work. In one of his trips he met with earnest Methodist people near Boonville, Indiana, where by request he preached for them. Old preachers were always ready to preach when the opportunity was presented, and feared to refuse. He, on this trip, also sought opportunity to preach near Rockport. He preached in Evansville in April, 1845, being the first sermon that was delivered there by a preacher of the Evangelical Association.

He relates a special experience he had in Spencer County, Indiana, at the home of one Merta, December 1, where he was to preach. The people gathered for worship. The "year market" also began at this time. When Brother Platz wanted to begin his service in his usual manner, the people interfered, saying, "We want to hold service after our manner." Brother Platz yielded. After one had read a sermon, Platz was told he might now preach, if any wished to hear him. He began, and had for a text Luke 18: 1. After preaching one-half hour he was interrupted and charged with errors of truth in his preaching. Platz requested his opponents to give proof of his errors. Then there was a hail-storm of boisterous words, one yelling this and others that, until he found it necessary to abandon further efforts here, and looked around for a place where he might lodge for the coming night. Brother Platz often met with very bitter opposition on his extended preaching tours, for his preaching was plain, forceful and cut the guilty to the quick. He often realized that "Christ came not to bring peace, but the sword."

June 1, 1845, Platz, with Nicolai, began their long and tedious journey to Des Plaines, Cook County, Illinois, where the first session of the Illinois Conference was held. Soon one of the wheels of their conveyance broke down. They borrowed another with the same results the next day. Traveling was tedious in those days.

Platz's second year was spent on Elkhart Circuit, which extended over St. Joseph, Marshall, Elkhart, Kosciusko, Noble, Whitley, Fulton, Huntington, Wabash and Miami Counties. This was a year of temptation, trial and sickness to P., but also of glorious victories, having won many souls for God. During this year he, with Wm. Kolb, his colleague, took up new appointments in Niles, Berrien and White Pigeon, Michigan, and laid the foundation of the future Michigan Conference. He says, "On this circuit they found great spiritual dearth. Those professing religion only had it

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on their lips." He was especially successful around Bremen, Indiana, where many were converted. On December 7, after preaching three miles north of Bremen, he started for Hepton, east of Bremen. He got lost in the wild woods and did not arrive at the appointed place until evening, when all had gone home. At the close of this year he thought seriously of locating. But at the Conference session he changed his mind, and renewed his covenant with God for a gospel service. At this session he was ordained deacon.

His third field was Whitewater Circuit. Going home to Pennsylvania he found his parents and brothers still unconverted. Being much concerned about their salvation, he took opportunity to preach for the people of their community. He returned to his field July 12. This was a year of hard work and little success. Rough gangs were frequently encountered, but he worked on. At a camp-meeting, held in September on John Dill's farm, a mean set of boys set fire to the tents, but all were saved except two. The rage of the ungodly here was so great that a note was written and tacked to a tree, threatening to do violence to God's people. This militated against the real success of the meeting, but nevertheless souls were converted, and some united with the church. Few Germans lived on this circuit, and most of them denied the existence of a God. About this time he left an appointment in Indianapolis for September 16. By falsehood, trickery and unfriendliness to him, the meeting was not announced, but later our ministers found an entrance to this place. Chill-fever and other sickness was so prevalent this year that frequently no services could be held. He tried to hold a watch-night meeting in a certain school-house on this field, but nothing was accomplished. The watch-night became a "Schlafnacht" (sleeping night). He also took great and active part in organizing Sunday-schools, which were then a new thing, but he found much opposition. On a certain occasion a Mr. Williamson collected \$4.44 for Bro. Platz, with the request that he buy himself a new hat. Brother Platz thereupon prayed, "O Lord, remember his sincerity."

May 19, 1847, he lodged at Long's in Jacksonburg. Here he prayed that if it would be for his good to enter the matrimonial life, that the Lord might direct. A Miss Sarah Baumgartner was then in the neighborhood. Not being able to write, she asked Platz to write a letter for her to her sister Lydia in Illinois. He consented to do so if she would go with him to Jacksonburg where he would write. She agreed. On the way he inquired of her if she had in mind to get married provided she had an opportunity

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that would appeal to her. She answered "that she frequently had said she would rather remain single than live an unhappy married life." The time was too short to answer such an inquiry seriously. He gave her time to think and pray over the matter until next morning when he again had to leave. When morning arrived he asked her for her decision. With an earnest look she answered that she was afraid she might be unhappy. She further said, "When preachers get back in their religious work they usually turn out bad," but said "she meant no reflection upon him or objection to him, and would, therefore, venture in the name of God." Hereupon he extended his hand and promised to be true, and with best wishes he departed.

At the Conference session, held at Naperville, Ill., June 9, 1847, Elkhart Circuit was again assigned to him, with F. Wiethaupt and Welty as colleagues. A serious trouble confronted him this year. His intended bride could neither write nor read script. So lover's communications could not be carried on without assistance and embarrassment. April 13, 1848, he went with Jacob Baumgartner to Centerville, Ind., to secure the marriage license, and at 4 p. m. they were married. Rev. A. B. Schaefer officiated. On the 15th they moved to Klingeman's in the Dill neighborhood. In June he again attended Conference. He was assigned to Chicago Station.

At the session held in Naperville, Ill., on June 20, 1849, he was assigned to Elkhart Circuit, with Geo. Mermer and B. Uphaus as his colleagues.

On June 12th, 1850, the Conference again met at Des Plaines Emmanuel Church in Cook Co., Ill. At this session he was newly elected as Presiding Elder and assigned to Peoria District.

June 18, 1851, at the Conference session held at Brookville, Ogle Co., Ill., he resigned as Presiding Elder, after serving one year, and had Des Plaines Circuit assigned to him.

At the session held in Naperville, Ill., June 16, '52, he was returned to Des Plaines.

It is to be very much regretted that from this time on he kept no record of his life; many events in his life, therefore, remain unrecorded that might have been very interesting. But his life work speaks louder than words. His epistles were written on the hearts and memories of many. He was a faithful toiler in God's vineyard. He was an exemplary pioneer, ever alert to find new opportunities for preaching.

In 1853 he changed his Conference relation from the Illinois Conference to the Indiana Conference, which was organized in

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Naperville, Ill., in 1852. He served Whitewater Circuit in 1853 and Hamilton in 1854; St. Joseph District from 1855 to 1859; Whitewater District, 1859 to 1863; Indianapolis Station from 1863 to 1864; Marshall, 1864 to 1865; then he retired for one year, and Wabash District, 1867 to 1871. In 1871 he retired from the active ministry and located on a farm near Marshall, Illinois. Later he sold out and resided with his youngest son, where he died at the age of 87 years and 13 days. His wife also died soon thereafter, and their bodies were laid to rest in the Marshall Cemetery.

As a preacher he was conscientious to his duties, faithful to the Gospel of Christ, Scriptural in his teaching, fearless in attacking sin in and out of the church, clear and unctuous in his preaching, courageous in correcting wrong-doers and in quelling boisterous actions among rowdies during services. D. S. Oakes said of him, "He was powerful in the pulpit, and a good, practical theologian." If he failed in preaching he would record, "Preached without grace," meaning without effect or results. His towering stature, broad shoulders, somewhat stern expression, commanded respect and carried with it a strong personality that counted for something even among the roughs. The writer's father often spoke of a camp-meeting which he attended, where a gang of rowdies came with stones and clubs to disturb the meeting, and how tactfully Platz marshalled a squad of men and completely routed them.

As a disciplinarian he was fearless and firm. On January 21, 1845, he held a church trial on Sabbath desecration. Two men were put on probation for desecrating the Lord's day. At another place a woman was placed on probation. In Allen County, Ind., at Five Points, where members were in a constant turmoil with each other, and a number of fruitless efforts for reconciliation had been made, Brother Platz, on a Sunday morning, publicly expelled the entire membership from church. After this was done he reopened the church doors and invited all who would hereafter live peaceably together, to again unite with the church. Some came back. The class was finally abandoned.

It was said of him that he hated affectations, shams and idleness. He was somewhat severe and critical with young preachers, especially if he believed they were not faithful to God's Word and other Gospel duties. He was neat in his public appearance and taught cleanliness as being a part of godliness. In all he traveled during his ministry 75,000 miles, mostly on horseback. His saddlebag and Bible which he used many years are now in the museum

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of North-Western College at Naperville. This Bible he read through twenty-four times.

The Indiana Conference honored him four times as one of the delegates to General Conference, in 1855, 1859, 1863 and 1867, and once as trustee of Plainfield College for two years. Brother Platz reared a family of five sons and one daughter. It afforded him great joy that four of his sons followed him by entering into the ministry, namely, Nimrod J., Charles, Moses and Noah. The first and last belong to the Indiana Conference and the other two to the Kansas. Revs. W. G. Braeckly and D. D. Speicher conducted the funeral services.

D. S. Oakes presented the following memorial in rhyme at the Conference session :

Sixty years ago, or more, the veteran,
George G. Platz, a son of fair Alsatia,
These regions traversed o'er;
With saddle-bags, on horseback, he
Through swamp, and slough, and forest deep,
Plodded his weary way. In summer's heat,
Or winter's cold, he still went on,
Hunting up German settlements,
That he to hungry souls might bring the
Bread of Life, and lead the thirsty ones
To fountains ever full and free.
With tall and rugged form, with giant strength,
With clarion voice in speech and prayer and song,
In many a rural neighborhood,
In hamlet, village, town, he
Gospel standard raised, and firm foundation laid
For church of his and our choice.
A pioneer, with all the meaning of the name,
Some thirty years ago from active service
He retired; and now the Great Commissioner
Has given him his full discharge.
A chaplet on his brow I here would humbly place.

NIMROD J. PLATZ (1851-1913)

Nimrod was born in Chicago, Ill., Sept. 25, 1851, during the time that his father, Rev. G. G. Platz, was serving the Des Plaines Circuit. His school privileges were very ordinary, owing to the fact that the care of the farm devolved upon the boys while their

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father was away preaching. Yet through hard and persistent study and close observation he gained a fund of practical knowledge that proved of great value in his ministry.

CONVERSION AND MINISTRY

At the age of 12 years, under his father's labors, at Marshall, Ill., he gave his heart to God and united with the church. He at once became active and gave his best services to the church, of which he was a member. He attributed his conversion to the wholesome influence of his own home. His readiness to give his life to the service of the Christ and the church he likewise attributed to his home influences.

When the call of God came in clear tones to him, he, in the face of a needy field, gladly yielded his life to the work. His class was anxious to recommend him to the work of a minister, having been greatly impressed with his earnestness and labors among them. He was licensed by the Indiana Conference in 1874 and appointed to Rockport. At the close of this year he was returned to Rockport, and afterward served the following fields: Shelby Mission, 1875-6. At the organization of the South Indiana Conference he cast his lot with this Conference and served in her bounds most faithfully.

In April, 1893, when the South Indiana Conference was again incorporated with the Indiana Conference, he served another year on Camp Creek Circuit; then, in 1894-7, Vera Cruz; 1897-9, Bremen; in 1899, on account of infirmities and family necessities, he located on his farm at Marshall, Ill. Later on he sold out, and, moving to Olney, Ill., he purchased a 20-acre farm and lived thereon until his decease.

He experienced many trying circumstances in his earlier days, such as were common to the early pioneers, but in all the Lord gave grace and endurance. He had the joy of leading many to Christ, and greatly edified the churches to which he was sent. In his preaching he was Scriptural, practical, definite and always interesting. He had a style of his own that was fresh and varied as life. He was not guilty of lengthy sermons, never tired out an audience, and was always heard again. He was expository, textual as well as topical in his sermons, and did not hesitate to use striking and luminous anecdotes, which made his messages as breezy as the air. He was a natural orator, and, as such, never dabbled in things not understood, nor in cold, bald, dead, theological reasoning.

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He was married to Elizabeth Dawson in 1878, and was the father of six children, all of whom survived him. His end came after a lingering and exceedingly painful illness, Dec. 17, 1913. Rev. M. W. Sunderman conducted the funeral services at Olney, after which the body was conveyed to Marshall, Ill., where, after a brief service by Rev. J. J. Wise, P. E., and Leo J. Ehrhardt, it was interred.

PHILIP PORR (1819-1881)

This brother was born in Felsberg, Rhein-Baiern, Germany, 1819, and died July 5th, 1881, at Dayton, Ohio, where also his body is interred. He came to America in '42 and settled somewhere within the bounds of the Ohio Conference. Soon thereafter he was converted to God through the efforts of Evangelicals and united with the Evangelical Association. He was licensed and received into the itinerancy by the Ohio Conference in May, '50.

When the German people began migrating to Kansas, and the leaders of the Evangelical Association saw the need of following with the Gospel, Brother Porr was one of the first to volunteer his services. He hunted up the new German settlers in Kansas and helped lay the foundation of our present Kansas Conference. After a number of years' service in this capacity he found it necessary to return East, casting his lot this time with the Indiana Conference. He served the following appointments in the Indiana Conference: Newville, '65-67, and Van Wert, '67-69. While at Van Wert he had a mental collapse, due to the freezing of his brain, one bitter cold winter, on one of his long itineraries. In '69 he had to locate and was taken to the asylum. After a while he was sufficiently restored to be taken home, but never again was able to re-enter the work, preaching only occasionally as circumstances would allow. On account of his affliction he was subject to melancholia.

He was a true and conscientious man, and although not possessed of unusual talents, his sermons were clear, biblical and unctuous, and his labors successful. He was married to Susannah Alsbach, who survived him some thirty years. Their only two children died in infancy. Dr. C. C. Baumgartner preached the funeral sermon. He willed his property to the Indiana Conference, a house and lot in Dayton, Ohio. His widow had possession of it until her demise, the Indiana Conference keeping up the repairs and paying the taxes. After Mrs. Porr's death, Rev. Schuermeier, executor, sold the property for the Conference for \$1,300.00, which flowed into the Conference treasury.

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HENRY PRECHTEL (1845-1894)

This brother was a native of Asch, Austria, and was born Jan. 11, 1845, and died Jan. 27th, 1894, at Emporia, Kansas. His body lies in the Gross Cemetery, east of Winamac, Pulaski Co., Indiana.

He came to America with his parents when about 6 years old, and located near Logansport, Ind., where he attended school. He was also catechized and confirmed in the Lutheran Church. Later on his parents moved to near River Bank, Pulaski Co., where they lived among the early settlers on a farm along the Tippecanoe River. Here his parents remained until their death.

HIS EDUCATION AND CALL TO THE MINISTRY

He was educated in the common schools, after which he prepared himself for teaching, and, for a time, taught school. Eighteen months before the close of the Civil War he entered the Union Army and continued with it until the end, attaining to the rank of sergeant of the 128th Regiment Indiana Volunteers. Several months during this time he was seriously ill. After he received his discharge he returned and again engaged in farming.

Henry later came under the mighty influence of the Gospel, as preached by ministers of the Evangelical Association, and was converted to God in March, 1871, when he also united with our church. From now on he lived a true, Christian life, and aimed to serve the Lord with his whole heart. He acquitted himself so well in the service of Christ and the church that already in 1872 his class recommended him for the ministry, and the Indiana Conference licensed him on Sept. 12, 1872, as preacher on probation. At once he entered the work and continued to study until he became proficient in both German and English, ranking among the best in the Conference. He was in the ministry continuously from Sept., 1872, to 1881, serving in the Indiana Conference until he was compelled to locate on account of the loss of his voice.

He served the following fields: Greenville, Richmond, Twin Lakes, Mishawaka. While in the ministry he had the great misfortune of being robbed of \$379, missionary money, which he had just collected the night before his return from one of his appointments. He, however, replaced the whole amount by the sale of all his young stock that he and his wife had raised. This amount may not seem large, but to them at this time it represented a small fortune. His most grievous trial was the loss of his voice that compelled him to locate.

He remained quite active in the church all his life, and liberally supported the cause of missions. He had "almost phenomenal

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success" in his revival work, having many souls for his ministration. It was said of him "that he was an interesting, fluent and forceful speaker. His sermons were always well arranged and well in hand. It was frequently remarked by the older members that he always concluded his sermons before they were half ready for him to quit.

A few years after he located he moved to Pratt Co., Kan., hoping to recover his lost voice, but not getting the expected help he moved to Salem, Oregon, where he remained 2 years. From here he moved back to Emporia, Kan., realizing that his life would soon terminate. Two days before his demise he testified to the fact that "all is well with my soul, and told his family to trust in the Lord who doeth all things well." He was survived by his wife, five daughters and one son. He was married to Eunice May Dunfee, April 12, 1869, in Pulaski Co., Ind. His funeral was held in the Methodist Episcopal Church of Emporia. The pastor, Rev. Ewald of the Evangelical Association, preached the sermon, assisted by the Methodist Episcopal pastor and G. A. R. Post.

ROBERT RAINEY (1844-1897)

Brother Rainey was born near Fostoria, Seneca County, Ohio, November 17, 1844, and departed this life, April 10, 1897, and was buried in Blakeslee Cemetery, Williams Co., Ohio. He was survived by his wife and children. He was converted in '67 in the United Brethren Church, Seneca Co., O., which he also joined. He was recommended to the Indiana Conference by the Oak Grove class on Edgerton Circuit, and was licensed April, 1882. He was ordained as deacon in '85, and elder, '87.

He had the privilege of being reared by Christian parents, members of the United Brethren Church. His father was one of the pioneer settlers in Seneca Co., Ohio, hence Robert received only



ROBERT RAINEY

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an ordinary country school education, but by home readings and study he became fairly well equipped for his high calling. On Oct. 6, 1870, he was united in marriage with Anetha Boughton, and in 1872 moved to Williams Co., O., about 6 miles north-west of Bryan, where he bought a small farm. Here he united with the Evangelical Association at Oak Grove class of Edgerton Circuit. He continued serving the Lord with faithfulness and the church of his choice with acceptability, and soon won the esteem and confidence of the people of Oak Grove class, which in due time recommended him for license. Previous to his ministry he served as class-leader and Sunday-school superintendent, and showed aptness in giving instructions and of leadership in things spiritual.

His father died when he was 17 years old, and being thus deprived of his father's sympathy and co-operation in religious work, he had many battles to fight alone. Though largely thrown upon his own resources, he made his life count for good. He had a peaceful and amiable disposition. In character he was true to his conviction, and in all his undertakings faithful. His preaching was exhortatory and unctuous, sound and effective. His delivery was deliberate, his discourses logical. He was generally beloved in and out of the church, and led many souls to Christ. In his pastoral work he was faithful, and in the performance of his duties he was systematic. He was devoted to his family. Bro. Rainey served about 12 years in the ministry on the following fields: 1882-3, Defiance Mission; Twin Lakes, 1883-6; Edgerton, 1886-8. Then he located on his farm for about 5 years; but during this time supplied Payne Mission $1\frac{1}{2}$ years, 1894-6; Ft. Recovery Circuit; N. Webster, 1896-7, and Bruce Lake, 1897, from April to June 10th, when he died. L. Newman and D. D. Spangler conducted the funeral at Kewana, and D. S. Oakes officiated at the old home in Oak Grove. He lies buried in Blakeslee Cemetery.

SCHUYLER D. RAINEY (1880-1907)

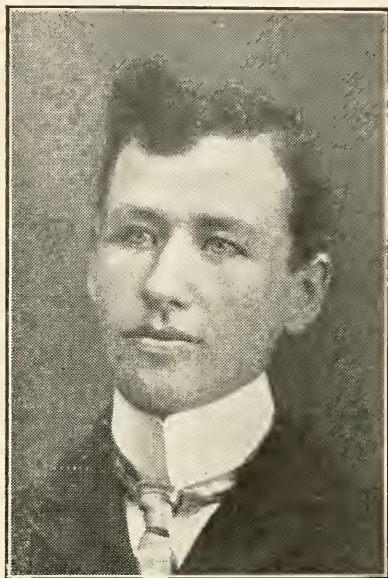
Schuyler, son of Rev. R. Rainey, was born 6 miles north-west of Bryan, O., March 3, 1880, and died Aug. 22, 1907. His body lies buried in Blakeslee Cemetery. Schuyler was 17 years old when his father died, and, with his mother, he moved upon a farm in Williams Co., O. He attended high school in Portland, Ind., and also took a short course in vocal and instrumental music, which was a great help to him in his ministry.

He received careful religious instruction at home, and at the age of 9 years, at Oak Grove, under the labors of J. Rees, was con-

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verted to God and united with the Evangelical Association. He developed into a strong and useful young Christian, and the society, recognizing his piety and ability as a leader, promoted him to the superintendency of the Sunday-school. He also was elected as class-leader, appointed as steward, organist and chorister, and in time filled nearly all offices with tact and ability. Amidst all this he beautifully manifested a spirit of humility, courage and devotion to God and his church.

In the spring of 1904 his class recommended him to Conference, and in April, 1904, he was licensed as preacher on probation. He did not take work, however, until April, 1905, when he was assigned to Scott Mission, which he served acceptably to the time of his unexpected death. He was a fluent speaker, and had a good, easy delivery. His sermons were plain, practical and Scriptural. He gave every promise of a very useful pastor and dispenser of God's Word. In his manner he was dignified. His social nature and his clean wit made him friends easily, but he had no place for frivolity. He led some souls to Christ in his short ministry. He was married to



SCHUYLER D. RAINEY

Miss Anne Krill of Oak Grove, June 6, 1906. She was a member of the Methodist Episcopal Church near here, and proved a very acceptable helpmate to him. D. Martz officiated at his funeral. Other ministers were present and assisted.

JOHN RIEGEL (1808-1888)

This brother was born July 6, 1808, and died near Lightsville, Darke Co., O., in 1888. Early in life he was converted to God and joined the Evangelical Association. The grace of God was with him, and he became actively interested in the work of the church. For some time he served as exhorter; later his class recommended him as a preacher of the Gospel. In 1835

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the Central Pennsylvania Conference licensed him, and he entered the active ranks, continuing 3 years, enduring the hardships of an early itinerant. In 1838 he transferred to the Ohio Conference and served 1 year on Circleville Circuit in Pickaway, O. In 1839 he moved to Darke Co., O., north of Greenville, into the wild woods, where he engaged in secular work and was quite successful, yet he did not forget his spiritual needs, nor of the people around him. H. E. Neff said, "He served here as local preacher, comforted many in sorrows, and spiritually fed many hungry souls." Several years prior to his death he became unable to attend the regular divine services, due to impaired health. But his faith in God never wavered. He was generally found reading his Bible and church papers. They were his constant companions. He felt his life-work was done, and that he was merely waiting for his departure. Often he said, "I will patiently wait till the good Lord wills to call me home." Towards the last his mind became seriously impaired, but just before death he seemed to have regained the right use of his mind and said, "Glory to God," and expired. His end was peace. He had 11 children. H. E. Neff, pastor, then a member of the Indiana Conference, conducted the obsequies. J. Shamber and Rev. McKibben assisted.

RUBEN RIEGEL (1818-1890)

The subject of this sketch entered this life in Armagh Tp., Mifflin Co., Pa., April 22, 1818, and died May 14, 1890, in Middleport (Dunlaps), Ind. His remains were interred in the Smith Cemetery, Elkhart Co. He was converted to God in Warren, O., Jan., 1834, and united with the Methodist Episcopal Church. In 1842 he was married to Elizabeth Aultman of Summit Co., O., a pious young woman of the Evangelical Association. By her request he united with the church of her choice, and from this class he received his recommendation to the Ohio Conference for license as preacher of the Gospel, which was voted him in the spring of 1846. He was ordained as deacon in 1849 and as elder in 1852. When the Michigan Conference was organized, in 1864, he became a charter member thereof. In 1866 his wife died and was buried in the Smith Cemetery in Elkhart Co., Ind. He was married the second time to Mary Stull in 1868.

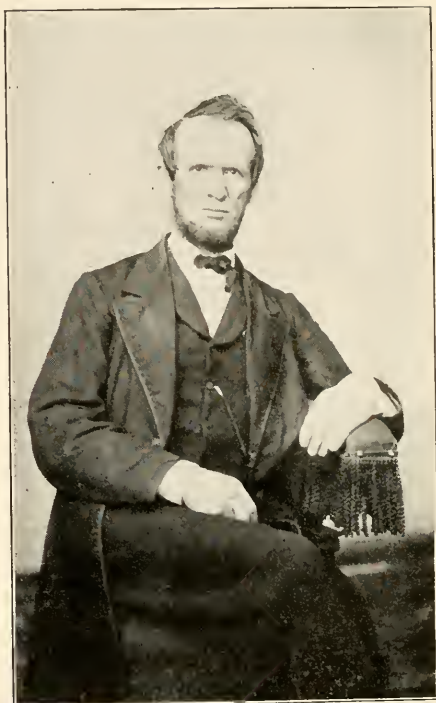
HIS BOYHOOD AND CONVERSION

His father was a Lutheran and very much opposed to Methodism. His mother, however, was a whole-souled Methodist, very

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pious and conscientious in her religious duties. Her strict, pious and every-day Christian life exerted such a salutary influence over her husband that he finally yielded and was converted to God. He lived a good, Christian life, and became class-leader, in which capacity he served for a long time. The whole family of children were converted through the influence of the pious mother. When Ruben was yet a small boy his parents moved from Pennsylvania to Weatherfield, O., locating on a farm. Here he received his first schooling, about which he said: "Having poor books and poor teachers, and having a great distance to go, I got but little schooling, scarcely worth talking about."

From Weatherfield the family moved to Warren, O. Here, according to his own statement, "I grew very wicked, and all the good that was ever in me was entirely rooted out." But later he was converted and remained a Methodist until 1842, when, at the time of his marriage, he united with the Evangelical Association.



RUBEN RIEGEL

HIS CALL TO THE MINISTRY

Ruben became active in the church and soon received the inner call to enter the Gospel ministry. Yielding was not without serious difficulties, his experience in this being very similar to that of other men who had realized the divine call, but who lacked sufficient schooling. But he finally obeyed and received his license. In 1846 he received his first charge, Bristol Circuit, under Franklin Tobias; 1847-8 he served on Wayne Circuit with Phil. Schwartz. This was a very successful year. His next field was Columbiana, 1848-50. In 1850 he served Mansfield. At the close of the second year he had to locate in order to recuperate his broken health. In 1853 he re-entered the work and was assigned to Miami Circuit. Then Lancaster, Pickaway and Mansfield. Thus ended 11 years

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of active service in the Ohio Conference, serving each year with a colleague.

In June, 1859, he came to Indiana, settling west of Goshen, Ind. In September of this year he entered the Indiana Conference and served the following fields: 1859-60, Elkhart Circuit; 1860-1, South Bend Circuit; 1861-3, St. Mary's Circuit; 1863-4, Berrien, in Michigan, and when the Michigan Conference was organized, in 1864, he volunteered to join it. He said, "I volunteered to go and help to start the new institution and bring it into running order." He was returned to Berrien Circuit in 1864. In 1865-7 he served St. Joseph Circuit, traveling 4 years in this Conference. In 1866, the second year he was in this Conference, he lost his dear companion. She had nobly stood by him in his work, and patiently bore the privations of an itinerant's life. This bereavement was a serious loss and severe trial to him. In speaking of this he said, "Had not the Lord been with me in blessings and comforts, my poor heart, and, perhaps, my head, would have gone down under the waves."

RE-ENTERED THE INDIANA CONFERENCE

In Sept., 1868, he returned to the Indiana Conference, and then served Huntington 2 years. In 1870 he was assigned to Cicero charge and Kendallville Circuit from Sept., 1872-3, when he located. He did excellent service.

HIS RE-ENTRANCE INTO THE MICHIGAN CONFERENCE

Bro. Riegel had a very warm heart for the Michigan Conference, and in 1876 reunited with this Conference and was assigned the last 2 years of his active ministry to Fremont and Marcellus Circuits. In the spring of 1878 he was compelled to locate permanently on account of infirmities he doubtless contracted by exposures to wet and cold. Inroads upon his health were gradually made, which caused him great suffering. Speaking of his condition, he said, "I was much afflicted, especially after taking cold, or getting soaked through with drenching rains. So I concluded it would be best to keep near the shore (his home) with my broken boat." Later he again moved within the bounds of the Indiana Conference, locating in Middleport, where he died. During his ministry hundreds of souls were converted and united with the Evangelical Association. Rev. Aug. Geist said of him in the biography, "As a preacher he was well versed in the Scriptures, which he studied day and night. His pulpit ministration partook largely of God's Word. His preaching and manner in the pulpit,

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as in everything else, was precise to a fault. He often preached with great unction and power. As a retired preacher he rarely, if ever, disappointed the preacher-in-charge or the people. He fully exemplified in his life at home and abroad the doctrines he preached to others. He was a good man, and "full of faith and of the Holy Ghost."

After he closed his active ministry he took a retrospective view of his labors and said, "I am glad I could give so many of my best years to Jesus, that I could serve him as a traveling minister as long as I did. I do not regret the course I took, and what I suffered in the flesh by day and by night, traveling over bad roads, crossing unbridged creeks, rivers, etc." While he was able to travel he "did not hold his life dear unto himself."

SOME OF HIS SPECIAL EXPERIENCES

On one of his trips he started from Smith's class, northwest of Elkhart, and proceeded to West Bangor, Michigan, when that state was all but a total wilderness. Often the forests were trackless, and at very best had mere Indian trails in which to follow. The people were very poor, living in log cabins, with earthen floors, while the snow had ready access to the beds at night. Nevertheless, they were glad to see the preachers come, and shared with them the very best they had. Hungry hearers for the Gospel made preaching a delight, and glorious times were inevitable. He often said, "Those early times were the best and happiest of my Christian life." During the first year he had the enormous salary of \$44.28, and the second year \$48!

At one time he held a revival in Ohio, in a neighborhood where most of the people were Lutherans, who were very much opposed to Methodism. "There were many converted among them. One man, 75 years of age, was happily converted. When he entered the service he seemed quite feeble, and a comfortable chair was brought him, but when he received the pardon of his sins he forgot his enfeebled condition and glorified God. As the people in this place had little or no experience in vital Christianity, when they were powerfully blessed and saved, they made some very odd expressions to describe their feelings. One young woman, when asked how she felt, said: "I am so happy I could fly like a wild goose!"

At one time, in the first year of his ministry, while on his way to an appointment, he tried to find a text from which to preach. It seemed as though there were no texts in the whole Bible that he could make use of. He couldn't even find a suitable

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hymn! Everything seemed a blank! He was tempted to go back home, and had already turned his horse about when the thought came to him, "I will not let the devil whip me like that; I will go to my appointment and will try at least to sing and pray with the people." When the place was reached he found the house filled with people. He lifted his heart in prayer, and with God's help opened the service. The darkness that surrounded his soul began to dispel and give way to the light of heaven, and the meeting ended most gloriously. At another time he was halted upon the street of a certain village, his arrestors claiming that he was riding upon a horse that answers to the description of one that had been stolen. After he finally succeeded in making plain that he was a minister of the Gospel they permitted him to proceed, and he went on his way rejoicing. At another time, when about to cross the Wabash River near Wabash, Ind., his horse became frightened and dashed over the embankment, plunging buggy and occupant into the very jaws of death. It was a miracle that he escaped with his life. Creeks often had to be forded as well as rivers, which, in their swollen and treacherous condition, were a constant peril. Several times he had narrow escapes from drowning.

Some amusing things happened to this witty brother, one of which we mention. While going from Benton to Kendallville, as he was riding in his buggy, he fell asleep and toppled out of the rig. His horse started off at a livelier gate, leaving him behind in the dusty road. M. Krueger, who was following with his rig, thought that Riegel's horse was running away, and hurriedly dismounted, ran through the woods so as not to frighten Riegel's horse, and caught the animal. When he got back to Riegel, who, by this time, had picked himself up, he discovered that he had fallen out while taking a nap! Riegel was none the worse for his experience.

The obsequies were held in Middleport (Dunlaps), and were conducted by Aug. Geist, assisted by M. W. Steffey, M. Krueger and J. Hoffman.

JOSEPH ROHRER (1801-1884)

Joseph Rohrer was born at Lancaster Co., Pa., Oct. 30. '01, died at Elkhart Co., Indiana, June 5th, '84, and was buried in Elkhart Co. He was married to Maria Forrey of Lancaster Co., Pa., in '27, who lived together in happiness for 57 years. By diligence he accumulated considerable property, and, considering his early training, was quite liberal toward benevolences. In '32 he

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moved to Stark Co., Ohio, and in '52 to Elkhart Co., Ind. At the age of 20 he was thoroughly converted and united with the "Old Mennonite Church," in which he later served as a faithful minister over the space of 15 years. He was a man of convictions, and spoke them freely.

In the course of time certain views held by the Mennonite Church, together with several practices observed by them, seemed to him to be not only unauthorized by the Scriptures, but contrary to them. He spoke forth his belief on these matters and was consequently deposed from office as a minister in the Mennonite Church. Later he began attending the services of the Evangelical Association, and, having studied her doctrines and polity, was convinced of the biblical basis upon which she was founded, united with her, and was licensed as a preacher on probation. For a number of years he labored faithfully and successfully as a local preacher in the Indiana Conference.

His preaching was "plain, practical and urgent," and won many souls to Christ. R. Riegel and D. Martz officiated at his funeral.

PETER ROTH (1819-1898)

This servant of God was born in Scharbach, Lothringen, Germany, Dec. 31, 1819, and departed this life in South Bend, Ind., Jan. 22, 1898, where he is also buried. He was converted in Greenville, Ohio, and united with the Evangelical Association. In '59 the Greenville society recommended him to the Indiana Conference, and in September of this year he was licensed as preacher on probation. He was ordained as deacon in '61, and as elder in '63. He was married to Susanna Mary Klein in '41, and was survived by his wife, 1 son and 3 daughters.

Bro. Roth immigrated to America, when a mere lad, with his parents in '31, settling in Greenville, O. His parents were poor, which made it necessary for him to assist in securing a home,



PETER ROTH

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and deprived him of all school privileges. However, he used his spare moments to study reading and writing. Not realizing his coming need of English he studied only in the German language.

He was reared in the Roman Catholic faith, but providentially was not to remain a part of that church. He was 20 years old when he first saw a Bible. It was at Greenville, where he came under the influence of the true Gospel of Christ, preached by Isaac Hoffert and Henry Longbrake, and was truly converted to God. He then united with the Evangelical Association. For this he was severely persecuted, even driven from home, which persecution he patiently endured, considering it was for Jesus' sake. He was a cooper by trade and had his own cooper-shop in Greenville, furnishing employment to quite a number of men.

HIS CALL TO THE MINISTRY

Soon after his conversion he was elected class-leader, in which capacity he served acceptably for 16 years. Concerning his call to the ministry he said, "For a long time I realized that I should go forth and preach the Gospel, but I did not reveal this conviction to any one." After much hesitancy and waiting, on account of inefficiency, he finally yielded to the high and holy calling. He was licensed to preach at the Conference session in '59, also being received into the itinerancy, as was then the custom. As his diary became lost to the family, there can be no detailed sketch written of his life.

FIELDS HE SERVED

In Sept., '59-61, he was assigned with R. Riegel to Elkhart Circuit, which was then almost as extensive as the present northern half of Elkhart District. In '61-2 he served on Fulton Circuit with Daniel Bartholomew and Geo. Kloefer. In '62-4 he served St. Joseph Circuit. This was a glorious year, 100 persons having been converted, most of whom also united with the Evangelical Association. In '64-5 he served Greenville Circuit, from whence he started out. In '68-70 he served Waupecong Mission (now Bunker Hill Circuit). In '70-72 he was assigned to St. Mary's Circuit; he was assisted the second year by S. S. Condo. In '72 he had Benton Circuit, with Aug. Geist as colleague. In '73-5 he served Wanatah Circuit with splendid results. In '75-6 he was appointed to Marshall Circuit in Illinois, which, he said, "was his most successful year." In '76-8 he served Ft. Wayne, Bethel Mission, which, on account of sickness, ended his active ministerial life.

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Of his own work he says, "My first 2 years were years of great and severe trials. It was the beginning of the Civil War; provisions at this time were high, and the salary very meager. There were 7 of us in the family to be supported, and we were not immune to sickness and death." His salary the first year reached the munificent sum of \$62.46, and the second year \$90.62! The people then were poor, and hence great difficulties stared him in the face. He said "it became necessary for him to use up what little he had accumulated in his cooper trade to support his family during these stringent years."

THE CLOSING YEARS OF HIS LIFE

He located in South Bend, Ind., in April, '78. For some time thereafter he was agent for Dr. Fink's Magic Oil, of which he sold a considerable amount, and he had sub-agents in various places. He also sold an excellent remedy for diphtheria. For quite a while before his death he was in feeble health, gradually decreasing and finally his earthly pilgrimage came to an end.

Rev. Aug. Geist, who was a colleague with Bro. Roth for one year, bears testimony to his preaching as follows: "I looked to him as a model of a preacher. I noted his manner of life and the spirit and manner of his preaching. He never impressed me as a strong textual preacher; he usually selected texts that were simple and clear. His sermons were mostly practical and illustrative. For example, on John 2: 10, he illustrated the distinction between the natural human life at its best and the immeasurable superiority of the divine life." In his preaching he was not particularly demonstrative, only when under the special inspiration of the Spirit, and then his emotions were manifest by his tears. He further says of his characteristics, "that he was cheerful, tender-hearted and indulgent, perhaps to a fault. His services as preacher were quite acceptable to the people. Souls were saved by his ministry, and the church people were edified and built up."

Rev. F. Schweitzer had charge of the funeral service and preached the sermon. Other ministers were present and participated.

BERNHARD RUH (1827-1910)

Bro. Ruh, a charter member of the Conference, was born in Hessen-Darmstadt, Germany, Dec. 27, 1827, and died in the Lord, So. Bend, Ind., Mar. 25, 1910. He came to America in his 21st

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year, and, locating in Chicago, found employment with his brother. Here he became acquainted with the Evangelical Association, to which church his brother belonged, and under the preaching of Rev. Chr. Holl he was convicted of his sins and led to sincere repentance, and after 6 months of careful and earnest seeking found the Lord. This was in 1850. He had united with the church 8 days before and was now a happy Evangelical.

Recommended by his class for the ministry in '52, and was licensed as preacher on probation at the session of the Illinois Conference, held at Naperville, Ill., in June. He united with the Indiana Conference at its organization and served in it 11½ years upon the following charges: '52, Elkhart Circuit, under Jos. Fisher; '53-5, Marshall Circuit; '55, Olney Mission; '56, Berrien, with John Fuchs; '57, under Chr. Glaus, Miami Circuit, lying in Ohio; '58, Fulton Circuit, assisted by Peter Burgener; '59, Huntington Mission; '60, Berrien Circuit, assisted by J. M. Gomer; '61, Elkhart Circuit, with Phil. Schwartz. In '62 he asked for his credentials, wishing to go West, and they were granted.

In April, '63, he united with the Illinois Conference, and served 16 years as follows: Deer Grove, Rockville, Grand Prairie, Dunkle Grove, Hampshire, Batavia, Henry Mission, Chatsworth and Center Lake, in all 27 years. In '79 he located, owing to bodily infirmities, and lived to be the last of the charter members.

Bro. Ruh had a very sensitive nature, which caused him more or less heartache, opposition and unfriendliness. Yet with all this he had a strong social side, loving company, and himself was entertaining. Owing to some local church disturbance in South Bend, Ind., where he resided from the time he located to his demise, he left the Evangelical Association and united with the Methodist Episcopal Church. But in the spring of 1902, at the 50th Anniversary of the Indiana Conference, held in South Bend, he was again received as a local elder. He was ordained deacon in '54, and as elder in '58.

He was married to Katherine Laudeman of Bremen, Ind., June 25, 1856. One daughter was born to them. Mrs. Ruh died Aug., 1858. In '59 he was married the second time to Katherine Schafer of South Bend, Ind., who also died in that place. In '94 he was married the third time to Bertha Walters of Chicago, who cared for him until his death. Besides his wife he was survived by one daughter and one nephew. Rev. H. Schleucher and R. J. S. Meyer of the Methodist Episcopal Church officiated at the funeral services. His body was laid to rest in the South Bend Cemetery.

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ABSLOM B. SCHAFER (1797-1869)

This herald of the cross was born in Forest, Shenandoah Co., Va., Sept. 12, 1797, and died very suddenly at his home in E. Germantown, Ind., Dec. 20, 1869. His body was also interred in this place. In May, 1830, he was licensed as preacher on probation by the Western Conference and received into the itinerancy. In May, 1851 and 1855, the Ohio Conference elected him to the office of Presiding Elder, and was assigned to Scioto and Sandusky District respectively. He was at this time also elected as delegate to General Conference, which met in October in the Stone Church near Flat Rock, Ohio, and again in 1855, when the General Conference met in Lebanon, Pa. When he returned home to Dayton, Ohio, from the General Conference in 1855 he found his wife dangerously ill, and, six days later, June 5, she entered into rest. This was a severe loss to him. He, however, gave himself to his work and served the district to the best of his ability. Not willing to give up his work, nor neglect his children, at the close of the year he married Hester Wallick, who became a congenial companion to him. In the spring of 1856 he resigned as Presiding Elder in the Ohio Conference, and united with the Indiana Conference, which gladly received him. This Conference was divided into three Presiding Elder districts, and he was elected as Presiding Elder and assigned to Whitewater District, which he served 3¼ years, Conference being changed from June to September, when he found it necessary to resign. In 1859-61 he served Evansville Mission. In 1861-2, South Bend Circuit. In 1862-3, Indianapolis Mission. In 1863-5, South Bend Mission. In 1865-6, Cincinnati Mission. In September, 1866, he reluctantly retired and took a superannuated relation to Conference. He continued to take a deep interest in the work of the church, preaching frequently and attending every Annual Conference session to the very last, participating in the transactions. He was true and devoted to the end. Of him it could truly be said, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." No minister of the Conference was held in higher esteem than Father Schafer. He served in the active and local ministry 39 years. He represented the Ohio Conference 4 times as delegate to General Conference, the Illinois Conference once, and the Indiana Conference three times. He was ordained deacon in March, 1836, and as elder in 1839. He was appointed General Conference secretary in 1843.

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HIS EDUCATION AND RELIGIOUS INSTRUCTION

The community in which Schafer was born was composed of European Germans who adhered to their religious creeds, customs and language. As a boy he heard derogatory reports concerning Methodists who taught experimental religion. He was taught in the doctrines of the Lutheran Church, was catechised from the 9th to 14th year, and then was confirmed and admitted to communion. In later years he highly appreciated this training, and later in life said, "If at the time of my confirmation I had been properly instructed, my susceptible heart would have been led to repentance and conversion, but, alas!" Though the law was preached, awakening and convicting men of their sins, they were not taught how to obtain pardon for sin and newness of life in Christ. After his first admission to the communion he resolved to lead a Christian life. He shunned all wicked associations, repented bitterly of wrongs he did, but being deprived of proper guidance, his good resolves faded away, and he became calloused, careless, and, neglecting prayer, soon drifted into sin.

HIS MARRIAGE AND REMOVAL TO FAIRFIELD

In 1818 he was united in marriage with Elizabeth Zerkle. Four sons and four daughters were born to them. Soon after marriage he moved to Fairfield Co., O., arriving there Oct. 15, and having severed former associations, he hoped to be able to lead a better life. Inquiring about churches in this community, he found that there were Methodists, United Brethren, "Albrights," Baptists, Lutherans, etc. He soon made himself known to the Lutherans as being a Lutheran, and rejoiced to find a religious society that he could call his own. J. M. Steck was the pastor, whom he regarded as eloquent, and many believed him converted. Soon he was appointed as deacon. He felt himself unworthy, and the position was averse to him and burdensome, but he continued in it for four years, after which he resigned. His inclination toward sinful pleasures was fostered. He became wholly indifferent to God and religion. Carnality possessed him. Thus he continued until the summer of 1829, when he was overseer of a section of the Ohio Canal, which was then under construction.

BROUGHT UNDER THE INFLUENCE OF THE EVANGELICAL ASSOCIATION

In the summer of 1829, Rev. George Schneider of the Evangelical Association was sent from Pennsylvania to Lancaster Circuit of the Ohio Conference. He had a relative in Shafer's community and sent a preaching appointment to him for Saturday

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afternoon at the school-house. Shafer was invited and requested to bring others. Only one man besides S. consented to go, and he took a different route to reach the place. While S. went through the woods he reflected upon his past sinful life, hoping that he might yet amend, and he resolved that if he is convinced that the preacher is a man of God he would heed all he said and live a better life. Coming near the school-house he saw the minister on his knees in a fallen tree-top, praying with sobs. Indescribable feelings possessed S. as he quietly passed by, fully convinced that Schneider was a man of God. At the school-house there were only a few present. Shafer thought so good a man was worthy of a better congregation, and proposed if the services were postponed till evening he would try to secure a larger hearing. The proposition was accepted, and he, with others, started out, and by night had the house nearly full. While he was inviting the people the preacher's tears kept speaking to him. Bro. Schneider's text that evening was, "Repent . . . and be converted," etc. (Acts 3: 19, 20.) First he portrayed the state of a sinful man. Shafer applied the remarks to himself, saying, "I am the man," because his life was so well delineated. His sins, his ungodly life, the minister's tears came before him until he wept. This man was indeed a messenger of God to him. In the second part of his discourse he showed what true repentance means. Shafer caught the meaning, and under the third part of the sermon he firmly resolved to seek salvation if there was yet mercy for him.

HIS CONVERSION

At the close of the above service Bro. Schneider, seeing Shafer's affected condition, invited him to a service the next day, six miles away. This was in June, 1829. He went, arriving late, the house being full. He saw no seat. The minister, seeing his predicament, motioned him to a seat in front. Shafer was known here "as a great sinner." All eyes were fixed on him. The preacher's text was John 8: 12, "I am the light of the world." Again he was moved to tears. The hope of salvation was a new inspiration to him. His work on the canal being finished, he went 8 miles further on. He was prone to dissipation, which gave him severe conflicts. He now often called on God secretly, trying to hide his conviction from men. His penitence still "savored too much of legality, thinking he must pray as long as he had sinned." Having no one to counsel, praying became burdensome. Late one rainy afternoon he went to a village on business. When he started back

it was dark. He followed the new canal rather than the wagon road. A high hill had been cut down by another company, of which he did not know, and was suddenly precipitated over a twenty-foot embankment. Here he lay unconscious until daylight, and became disabled to continue work on the canal.

A few weeks later a school director requested him to teach a school, to open soon. Feeling able for this, he entered into a contract. The above accident and the school engagement he ever regarded a divine Providence and a most fortunate event in his career. The first severed him from wicked men, and the second brought him under good Christian influence. Two of the directors were members of the Evangelical Association. The above incident revived his conviction of sin, deepened contrition, and augmented his burdens, leading him to much earnest prayer and diligent reading of the Bible. Sunday morning, Oct. 25, 1829, he read Ezek. 18, which awakened a strong hope within that there was salvation for him. He spent the most of the day in the woods in prayer. In the evening he went to the home of his friend Bright, where Rev. Yambert was to preach, but having traveled far, and already preached twice that day, and those present being mostly members, the preacher announced a class-meeting. Schafer was disappointed. He could see no benefit in such a meeting for him, as he was hungry for the Word of God. Yambert and others related their own experiences.

This deeply affected S. He wished for an opportunity to tell them what a great sinner he was, and to ask them to pray for him. Scarcely had he conceived the thought when the minister turned to him, saying, "Friend Schafer, how is it with you?" Crying audibly, he said, "I am a great sinner; pray for me." Then he fell on his knees, and mightily cried to God for mercy. During his soul-struggle he knew not how he prayed or what occurred, except that God's people were earnestly praying for him. After agonizing for two hours, God, for Christ's sake, spoke peace to his soul. He could hardly realize how God could accept so great a sinner, but experienced that "where sin had abounded grace did much more abound." The news that "ungodly Schafer" was converted spread with telegraphic speed. Christians rejoiced, yet with fear, lest he would not "hold out." Others made sneering remarks and mocked. He met with much opposition, persecution and severe temptation, but he prayed much for strength to overcome. He fully realized that "if he would live godly in Christ Jesus, he must suffer persecution."

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HIS EXPERIENCES IN THE CHRISTIAN LIFE

The next morning after his conversion he resolved to say nothing of his new life, but being full of gladness, he could not refrain from telling his school all about it. Being determined to lead a Christian life, he told the pupils he would also be a Christian teacher, and would henceforth open and close the school with prayer, which he did. He also held weekly evening prayer-meetings in his school-house. Before his school year closed he had the joy of seeing most of his pupils converted. In this he was generally sustained by his patrons. But one man took his children out, saying, "he sent them to learn to read, not to pray." There being much snow this winter, many knee-marks could be seen in the woods adjacent to the school-house, where penitent and newly converted pupils had knelt to pray. S. said, "During the time of recess the voice of prayer could be heard in almost every part of the woods."

On his first return home, after his conversion, he told his wife of his new experience. She coolly replied, "We will see." He regarded this on her part as very reasonable, in view of his past life. He asked her if he might begin family worship, to which she replied, "Yes, as long as you live accordingly." Her compliance gave him great joy. The same evening he reared the family altar and maintained it through life.

About two months after his conversion Rev. Wolf, an aged local preacher, gave opportunity to join the church, and invited Schafer to unite. S. replied, "Yes, if you deem me worthy to be a member among you I will; but if I find you are not sincere I will want to be released again, and whenever you find me not upright tell me, and you shall be rid of me." On these conditions he joined the Evangelical Association. When he united with the church he informed himself in the Discipline, and studied it, and learned to love and admire it, always regarding it very important for church-members.

His class-leader, Henry Downey, also a local preacher, had frequent Sunday appointments. In his absence he would appoint someone to lead the prayer-meeting. Schafer was asked to lead one, to which, after some hesitancy, he consented. At the specified time he opened the meeting with singing and prayer. Then he read a Scripture lesson and attempted to give an exhortation according to custom, but instead an indescribable feeling of loud praises to God overcame him. After this he frequently was called on to lead. About 3 months after his conversion Yambert, the circuit preacher,

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requested him to go seven miles "to Rausch's to hold a prayer-meeting in a private house on a Sunday, in the place of Bro. Downey, who was required to go with Yambert to another place to help 'in a big meeting.'" Schafer, with an unconverted brother-in-law, arrived at the appointed place and told them his mission. He was urged to preach, saying nearly all present were unconverted, and expected preaching. He first decidedly refused, but finally yielded and made the attempt. His text was Rom. 5: 8, 9, "But God commendeth his love," etc. Though he began with fear and trembling, he soon felt the power of God, and spoke with great liberty. Some regarded the fact that he preached without proper authority as presumption, and some preachers were illy affected until they learned from Rausch's that they had prevailed upon him to preach. Thereupon Yambert inquired of S. as to his state of mind, to which he replied, "That I am convinced that God had something for me to do, but *what*, I do not know." But for him, in his circumstances, to go out into the Gospel field, was impossible now, and God would not call a man to impossibilities, but that he was in the hands of God and the brethren." Then Yambert drew up a recommendation which was signed by the entire class. He was examined before the Quarterly Conference by Jos. Long, then Presiding Elder of the Ohio District of the Western Conference, and on May 3, 1830, the Annual Conference licensed him as a preacher on probation, and also received him into the itinerancy.

He was poor, his family large, his wife yet unconverted, and he was largely dependent on worldly people for employment. These things caused him sore conflicts. After the first year his environments improved. His wife became converted with others, and a class was organized, with himself as leader. The Lord blessed them temporally and spiritually, and he now went out frequently to preach, and was often called to conduct funerals, and filled appointments for circuit preachers, and even went 100 miles to Miami Circuit, and stayed four weeks at a time. Thus he served six years as local preacher. Then he attended Conference session in March, 1836, at Bro. Goodwin's home in Wayne Co., Ohio.

HIS ACTIVE MINISTRY

Being urged to take work at this session, he consented to try and arrange his affairs so that he might, after harvest, if there was an opening. His health was good. The Lord prospered him in his work. After harvest he, with his family, attended a camp-meeting, held on the farm of his friend Bright. His three oldest

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children were converted. During this meeting he preached once. After his sermon his wife, who had been unfavorable to his preaching, said to him, "Now you shall no longer be kept from the Gospel field by me, for I am now fully convinced that you are called thereto, and if a door opens to you, enter." From this time on she never complained of his long absence from home, leaving her to care for the family, nor in any way hindered him in his itinerancy. Rev. Brickley, Presiding Elder, having received a request from Rev. John Lutz, on Miami Circuit, for help, asked Schafer to meet this request.

He left home the last part of Sept., 1836, with the Presiding Elder for Miami Circuit, and at the age of 39 years he entered upon his itinerancy. Inexpressible fears assailed him lest he should not succeed so late in life, and, possibly, bring his family to want, and grave doubts as to his call to the itinerancy assailed him. Upon their arrival a quarterly meeting was held. He found in Bro. Lutz a good and congenial colleague, and, although younger in years, he yet had considerable more experience. They arranged their appointments and started on their extended circuit, which reached over to Mt. Carmel, Ill., where Lutz had begun Gospel work in the spring of this year. About bi-weekly they met each other for mutual encouragement and rehearsal of their adventures and experiences. This term of five months was a good schooling for him, learning many heretofore unknown things, especially the value of much prayer. Returning home he found the family resigned to his absence, which greatly encouraged him, and he arranged for another year.

Lacking a horse for travel, since he had to leave the one he had used at home for farming, and having no money to buy another, Bro. Bright gave him one, assuring him that as long as he was willing to travel on the Gospel field he should never want for a horse. He gratefully accepted it as from God. At the Conference of 1837 he was sent to Crawford Circuit with Peter Goetz as colleague. The work was extensive, yet more new appointments were taken up, which was one of Schafer's characteristics. It took six weeks to make a round, preaching daily. Roads were very bad and streams unbridged; studying was done in the saddle; homes mostly with one room, affording no privacy. Before harvest they were almost compelled to quit work, owing to the scarcity of breadstuffs and provender. Their horses had to live on grass, and had little time to graze. The horses became so poor that they could scarcely travel. But a bounteous harvest followed, discouragements vanished, and the Lord's work prospered. There was al-

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most a universal spirit of revival awakened, resulting in a great ingathering of souls. This field was so extended that two "double-handed" circuits were made of it. His family remained well and prospered, which greatly encouraged him.

In the spring of 1838 he was assigned to Mansfield Circuit, with H. Longbrake and Jos. Hummel as colleagues. Soon their field became so enlarged that they could not work it adequately. The Presiding Elder, Samuel Baumgartner, made two circuits out of it, calling the eastern end Wayne Circuit, to which Schafer was sent with Hummel, who, after three months, became reprobate and was expelled. This left S. all alone till near Conference time, when he received a young helper in Abr. Niebel, with 20 appointments, which he filled every two weeks. In Liverpool, Medina Co., he had a great revival, in which G. F. Benner and J. G. Wolpert were converted, who later became prominent ministers in the Evangelical Association. J. J. Kopp said of Schafer: "On a cold winter's day he traveled 30 miles to fill his appointment here. He arrived late in the evening. There were already quite a number of people present. As there was no bedroom where he could go into secret prayer, he went out after he laid aside his outer garments, as cold as he was, into a field of snow for prayer. The thought that he should pray for them in the cold snow so impressed the people that they began to weep. That night the power of God was manifest, and a goodly number of souls were saved."

In the spring of 1839 the Conference met for the first time in a new church building in Greensburg, Stark Co., Ohio, instead of in a private house. Bro. S. was ordained elder. To him this was a very solemn rite, and an incentive to a more earnest consecration for work. He was sent to Lancaster Circuit with C. Augenstein. This field took in his home, for which he was grateful to the brethren. At this time all ordained elders were allowed to attend the General Conference, which this year convened at Millheim, Center Co., Pa. Schafer attended. He said of this trip: "This journey over mountain and valley on horseback was very difficult and tiresome for man and horse, but it was the most convenient method of traveling, for of buggy-riding little was known by Evangelical preachers, and less yet of railroad travel." At this General Conference (his first) he formed the acquaintance of many of the best and strongest men of the church. While sitting in their midst he said to himself: "How glad I am to find myself in company with such men of God. I would not have forfeited this privilege for the whole world." Of special interest to him was

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the election of John Seybert as Bishop, who was almost unanimously elected as the first Bishop of the Evangelical Association. Returning home he found his colleague hard at work. The Baltimore Circuit was attached to their field, Rev. Lutz of the Baltimore field having been sent as missionary to Illinois. This gave them superabundance of work. The veteran John Dreisbach volunteered to help them, which greatly pleased S., but D. soon had to retire, due to physical disability. J. G. Zinser, P. E., sent them John Schafer, a brother to A. B. S.

In 1840 he was sent to Miami Circuit with Levi Heiss, with instruction to give Dayton, Ohio, special attention. This circuit extended into fifteen counties in south-western Ohio and eastern Indiana. His colleague often failed to meet his appointments, and hence Schafer's were not announced. This fact made him much additional labor, but he managed to preach once in three weeks in Dayton, and once in six weeks at the other points. His effort in Dayton resulted in the organization of a class of 21 members in the spring of 1841.

In 1841 the Conference divided Miami Circuit. The part lying in Ohio was given to Schafer, with John Nicolai as colleague. They arranged to preach in Dayton alternately once a week. At the end of this Conference year the class numbered 30 members. In 1842 Schafer was again sent to Lancaster Circuit, which now was much smaller, bringing him the more often home to his family, relatives and former associates. This caused him great concern, remembering that "a prophet is not without honor save in his own country." But the year's work was successful. In 1843 he was sent as missionary to Dayton. Steps were now taken to build a church. Services were meanwhile held in a room of the old "City Seminary." By collecting on adjoining fields he secured enough money to begin a church building in June, and was ready for dedication on the first Sunday of Sept., 1843. From this time on the work prospered with frequent conversions. A flourishing Sunday-school was brought into being. Also catechetical instruction was given, and a German week-day school was held in the church, and through the pupils gained access to many parents. In October of this year he again attended General Conference at Greensburg, Ohio, this time as an elected delegate. He was appointed as its secretary. The Illinois Conference was formed by General Conference act, detaching the State of Indiana and Illinois. In 1844, at the Ohio Conference session, the Illinois Conference was formally organized, and Schafer was elected Presiding Elder and assigned to the Indiana District, with this understand-

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ing, that if he desired, after four years of service, he might again return to the Ohio Conference.

He now, for the first time, moved his family, choosing for their home E. Germantown, Ind. His district embraced the entire State of Indiana, and before his term closed extended from Defiance, Ohio, south-west to Mt. Carmel, Illinois. The fields were 4 to 6 days' travel apart; entertainment was very poor, roads bad, and traveling all by horseback. Thus he experienced great exposure, deprivations and fatigue, but all for Christ's and the church's sake. In 1847 he was elected delegate to General Conference, held in New Berlin, Pa. In 1848 he concluded to remain a year or two longer in the Illinois Conference on account of the lack of men. He was re-elected Presiding Elder. The Indiana District having been divided, he was assigned to the Wabash District. He felt greatly relieved in having a smaller district. But the next year Augenstein resigned as Presiding Elder, so Schafer was again obliged, by Conference act, to serve the original Indiana District. After another year's service on this vast field he resigned at the Conference session of 1849, and returned to the Ohio Conference, taking charge of Dayton, which was assigned to him by the Ohio Conference. Here, for the first time, they were permitted to live in a "parsonage"! It was six years since he left Dayton, and he found many changes. The first church had been transformed into a parsonage, and there was a new church under construction on the front end of the lot, on which the parsonage stood. The basement was finished, where preaching services and Sunday-school could be conveniently held. Schafer, with his officers, labored hard to complete the church during the year, but did not quite succeed.

Rev. D. S. Oakes has the following to say of Schafer as a man: "He was a wise counselor, faithful friend, devoted Christian, a typical Evangelical preacher and staunchly loyal to the church. He was a sympathizer with others, comforting and encouraging them. To a Presiding Elder succeeding him, he wrote concerning hardships, bad roads, etc., etc., 'When you get into such places, think that Schafer has been there too.' Writing to a young preacher, in 1863, who had a very large circuit, by way of counsel and cheer, he said, 'Remember, you will not always have to travel circuits.' He had a fine intellect, acute perspective and clear, constructive faculties, and a retentive memory. He was careful to a fault, precise and methodical in keeping his accounts, dates, etc., and very punctual. He was about 5 ft. and 9 in. high, broad-shouldered, deep-chested and muscular. He was bald, but wore

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a wig which seemed so natural that few suspected his artificial covering. His forehead was broad and high, his eyes mild and keen, his nose prominent, his countenance open and frank, his appearance impressive, and his entire mien marked him as a leader among men."

His pulpit demeanor and address were imposing and authoritative, without haughtiness or assumption. His preaching was generally clear, Scriptural, unctuous, convincing, and "in the power and demonstration of the Spirit." Sometimes he was eloquent and almost overwhelming. He was a good expositor, free from vagaries and hobbies. When his mental and physical powers began to lessen on account of infirmities he sometimes would fail in his pulpit efforts, which greatly mortified him. He had good command of both English and German, his voice was clear and resonant, and, on the whole, he was far more than an ordinary man. The Indiana Conference owes much to him for his faithful, self-sacrificing pioneer work. He instigated, planned and dedicated more churches in our Conference than any one man.

ADAM R. SCHAFER (1831-1885)

This man of God was born in Lacock Township, Lancaster Co., Pa., Oct. 4th, 1831, and fell asleep in Jesus, Decatur, Indiana, April 15, '85. When but 13 years old he was thrown upon the cold world, an orphan among strangers, which necessarily circumscribed him in every way, and not least in the securing of a suitable school training. His boyhood days were spent upon the farm, where he proved himself industrious and frugal. When 19 years of age he removed to Ohio, near New Berlin, and continued farming. Jan., 1854, he entered into marriage with Catherine Ream, and removed to near Greensberg, Summit Co., Ohio. It was here, in '54, under the gracious influence of the Gospel, that he espoused the cause of Christ, being soundly converted to God. He first united with the German Reformed Church, but, later, both he and his wife united with the Methodist Episcopal Church, in which he served as class-leader for six years.

HIS REMOVAL TO INDIANA AND WORK IN THE CHURCH

In March, 1855, they moved in the Salem Church neighborhood in Elkhart Co., Ind., and there joined the Evangelical Association, as there was no Methodist Episcopal Church there. Here he proved himself a true and loyal member, and soon was honored with the class leadership and superintendency of the Sunday-

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school. From his spiritual birth on he was an earnest and faithful worker, proving himself worthy of confidence and responsibility, and developed his best talents for his subsequent life as a preacher.

HIS CALL TO PREACH AND MINISTERIAL WORK

Repeatedly he heard the call of God to preach, but, owing to his limited education, he hesitated, but finally, as the call became more persistent, he yielded and fully consecrated himself to the ministry. In the fall of 1870 the Salem class recommended him to the Annual Conference, being also endorsed in this by the Quarterly Conference. In Sept., 1871, he was licensed by the Indiana Conference as preacher on probation, and with S. Kiplinger was assigned to South Bend Circuit. In the spring of 1872, H. L. Fisher, his Presiding Elder, transferred him to Elkhart Circuit to assist Jos. Fisher and Wm. Wildermuth. In Sept., 1872, he was sent with Adam Hartzler to DeKalb charge. From 1873-5 he served Twin Lakes Circuit. From 1875-7, Noblesville Circuit. From 1877-9, New Paris Circuit. From 1879-81, Edgerton Circuit. From 1881-4, Waterloo Circuit. In 1884 he was assigned to Decatur Mission. At the Conference held in Dayton, April 3, 1885, he was assigned to Mishawaka charge. On Monday, the 5th, he returned home well and happy, ready to pack up and move to his new field. On Wednesday night he began to complain of pains in his right arm and side. On Thursday he told his family that he was sick, saying, however, not to be worried, that it will all come right again. But instead he grew worse, until, a week later, he died.

He was cut down in the vigor of his life, when yet a goodly number of years might have been given to the Gospel ministry. But God willed it otherwise. The loss to the family and to the Conference was his gain. He was survived by his wife and five children. His body was entombed in the cemetery close by the Salem Church, which was their church home prior to entering the ministry. D. S. Oakes, P. E., had charge of the obsequies; the brethren A. Geist, M. Krueger, D. Martz, I. B. Fisher, G. Hochstedtler, J. E. Stoops, J. M. Dustman and R. Riegel participated.

He was ordained deacon in Sept., '74, and elder in '76. "As a minister he was earnest, loyal and faithful to his trust. He was not a sensational preacher, nor a revivalist, but, rather, a clear, constructive and systematic teacher of the Word. He was above the average in his preaching, sometimes sublimely eloquent. It was no uncommon thing for his ministerial brethren to say, after

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he was through preaching, 'Brother Schafer preached like a Bishop.' He was held in the high esteem of the Conference. He died at his post."

CHARLES SCHAMO (1824-1911)

This brother was born in Lebanon, Pa., April 5, 1824, and died in Hicksville, O., June 26, 1911. His body was interred in this place. At the age of 27 years he was converted in Pennsylvania. In '47 he was married to Rachel Tobias. Four children were born to them. He was licensed to preach in Sept., '63. His wife died July 12, 1864, leaving him with 2 children. This greatly disheartened him, and he thought of quitting the ministry and find a home for his children. At the suggestion of his brethren he married Mrs. Rebecca Wyant, Oct. 1, 1864, his wife's sister, who was then a widow having some children but no home. This gave the children a home. To them 5 children were born, 3 of whom died in infancy. He was ordained as deacon Sept., 1865, and as elder in '68.

EVENTS THAT LED TO HIS CONVERSION

Bro. Schamo was reared under irreligious influences. He became wild and lived a reckless life as a young man, and although he was given to great profanity, he never contracted the habit of drinking. In his youth he was a canal-boat driver. This was a rough life and was conducive to grave evils. He drove canal-boats between Philadelphia and Harrisburg. One day, while riding a mule, he was thrown in the canal having a depth of 30 ft. of water, and came near drowning, but, being a good swimmer, he managed to save himself. All his sins and wickedness loomed up before him, and he saw what an ungodly life he was living. From this time on he began to consider his soul's welfare.

Another incident occurred in his experience as a boat-driver which nearly cost him his life. The cook of the boat by mistake put rat-poison into the biscuit-dough in place of soda. A number of men died from eating the biscuits. Schamo became very ill also, and he said, "I would not have minded to have died if I had been saved." Drinking a lot of sweet milk saved his life. He also was a great dancer in his youth, even hiring out to dance for money to satisfy the carnal pleasures of others. But at a certain revival meeting, held near Lebanon by a minister of the Evangelical Association, he was seized with great conviction and resolved to live a better life. He told his chums, about 10 of them, that he was go-

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ing to the altar. They laughed at the idea, but he arose to his feet, and, as he left them, said, "Good-bye, boys, I am going." He did so, and on the second night he was wonderfully converted deep into eternal life, affecting a great change in his life. He united with the Evangelical Association.

HIS CHRISTIAN ACTIVITY AND CALL TO PREACH

At once he became active in the service of God, and soon he felt the call of God to preach the Word. But, having a very limited education, he declined the call. He, however, remained active in the church and for God. Wherever he went he hunted up the people of the Evangelical Association. About this time he went to Reading, Pa., and became a member there, following the trade of a shoe-maker. He was later elected class-leader, in which office he served for some years. In '49 he moved with his family to Dayton, O., where he continued his trade, and later on moved to Greenville, O. Here he had many misfortunes and reverses in his business and domestic affairs. His wife was ill much of the time; nothing seemed to go right. God's favor was not upon him. All the while he felt that he should preach, but kept refusing on account of his meager education. Finally he moved on a 10-acre farm near Greenville, but here he did not prosper either. His wife kept failing. She urged him repeatedly to yield to the call of God, believing that His displeasure was upon them because of his refusing to preach. Finally, after resisting the call for 18 years, he yielded. The Indiana Conference licensed him in '63, and he was assigned to DeKalb Circuit. While on this field his noble wife died.

When the Civil War broke out he was drafted to enter army life, but on account of decided asthmatic tendencies he was released from doing duty. He served on the following fields: DeKalb, '63-4; Cicero, '64-5; E. Germantown, '65-7; Vandalia, Ill., '67-9; Fulton, '69-71; Greenville, '71-3, and Edgerton, '73-4. In all, 11 years. In Sept., '74, he located and moved to Hicksville, Ohio, where he remained until death. Here again he took up his old trade and made a good living. In '80 he voluntarily surrendered his license.

He was one of the early pioneers and endured hardships as a good soldier of Jesus Christ. He always took a deep interest in Sunday-school work and delighted to work with children even in old age. He preached both in German and English, although the latter dragged heavily for him. His preaching was mostly textual and exhortative. He had a loud and deep voice, and preached with considerable enthusiasm and unction. He laid great empha-

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sis on genuine conversion, and led many to Christ. But he was not without weakness. While on E. Germantown work it was decided to hold a Sunday-school picnic. Just about the time to go the young people decided to have drum, fife and a United States flag. This incensed the older members, Schamo included. The opposition almost caused a rupture in the society.

C. H. Hartman, P. C., with other brethren, officiated at his obsequies.

GEO. SCHMOLL (1830-1908)

Bro. Schmoll entered this life in Prussia, Germany, Dec. 7, 1830, and passed out June 5, 1908. He was buried in Woodland Cemetery at Dayton, Ohio, beside his wife, Premelia Rean. They were married in Marshall, Ill., and had 5 sons and one daughter born to them. At the age of 14 years, when he had ended his school work, he immigrated to America. He landed in New York City, where he tarried a while. Then he ventured west to Marshall, Ill. Here he became an apprentice in blacksmithing, and after he had learned the trade, followed it until he entered the ministry.

HIS CONVERSION AND CALL TO PREACH

It was at Marshall where he became acquainted with the Evangelical Association and attended her services. He soon became convicted of his sins, repented and found Christ precious to his soul. He also now joined the Evangelical Association and became active in religious work, making commendable progress. After a while he became fully conscious of a call to the ministry, and yielded. From the Marshall class he received his recommendation to preach. At the Indiana Conference, Sept., 1861, having been previously licensed by the Quarterly Conference as preacher on probation, he was received into the itinerancy.

THE FIELDS HE SERVED

1861-2, Mt. Carmel Circuit and Carmi Mission, with John Hoffman. 1862-3, Vandalia Mission in Montgomery Co., O. 1863-4, Olney Circuit. 1864-5, Richmond Mission. 1865-6, Montgomery Circuit, with J. C. Shuh as assistant. 1866-7, Cincinnati Mission. During this time he was also collector for our church property in this city. He was quite successful in this work, raising over \$3,000. 1867-9, Marshall Mission. 1869-70, Huntingburg Station. 1870-1, Rockport Mission. 1871-75, he located. 1875-

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6, he served Brazil. 1876, to Sept., '78, Bunker Hill Circuit. 1878-80, Julietta Mission. 1880-1, Wabash Mission. 1881-3, Laporte Mission. He was the last missionary in this place. 1883-6, Wabash Mission. 1886-9, Winchester and Greenville. 1889-91, Montgomery Circuit again. 1891-4, Ft. Wayne Mission. 1894-5, Huntingburg. 1895 he located. In all he traveled 30 years.

Bro. Schmoll had many hardships and conflicts to endure with his much afflicted family. He was moved quite often, which, in itself, made the ministerial life burdensome. He was not a very fluent speaker, but sound in doctrine and unctuous in his preaching. His labors for God were not fruitless. He had average success in winning souls for Christ, but had special success in Wabash. He lived a good and consistent life in and out of the church. He was devoted to his work, loyal to the church, and faithful to God. He was cheerful and amiable in spite of frequent affliction in the home, and was esteemed by the brethren.

Several times his horses ran away with him in the buggy, but he never was seriously hurt. In Clay County, Ind., trying to ford a swollen creek, he came nearly being drowned by the raging current. After locating he moved to Dayton, Ohio, where they bought a small home and spent the rest of their days often in great need, receiving annually some help from Conference. He died June 5th, 1908, in the triumphs of the faith. J. H. Evans, his pastor, officiated at his funeral, with G. B. Kimmel, F. Schweitzer, John Hoffman and John Kaufman assisting.

FRED. SCHUERMAN

The date and place of his birth could not be ascertained, neither the time of his death. He was licensed to preach by the Illinois Conference, June, 1850, and was sent to Freeport Mission. In 1851 he was sent to Dubois Circuit with F. Wiethaup. When the Indiana Conference was organized in 1852 he became a charter member, and, with A. Nicolai, was assigned to St. Mary's Circuit. In 1853 he was appointed to Fulton Circuit and Huntington Mission under Peter Goetz. In 1854, on account of bodily infirmities, he located. In 1855 his probation as a preacher was retained, having ruefully confessed his former errors to Conference, for which his ordination was withheld. But in 1858 he was deposed from the ministry and expelled from the church for some misdemeanor. Later he moved West, and all traces of him became lost.

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PHILIP SCHWARTZ (1819-1863)

The time and place of the birth of this brother could not be ascertained, nor facts concerning his boyhood or parentage. He was converted to God about the year '42 on Lancaster Circuit, Ohio Conference, at which time he also united with the Evangelical Association. He remained faithful to God and the interests of the church to the end, and was regarded by those about him as a truly pious man. In '46 he heard the call of God to the ministry, and, applying for license, was accepted as a preacher on probation by the Ohio Conference. He faithfully served in that Conference until '58, when he united with the Indiana Conference, and labored with blessed results until death released him near Lafayette, Ind., '63. He bore his great affliction with excellent Christian fortitude and trust in God. He was isolated from the ministerial brethren during his affliction, which greatly increased his sufferings. He often expressed a desire to be soon released from his suffering and be at rest with Christ. His desire was granted, and he departed in great peace at the age of 45 years. The Conference collected a sum of money and placed a suitable tombstone on his grave. The Conference lost in him a useful and devoted servant and the family a kind father. He was survived by a wife and a number of small children.

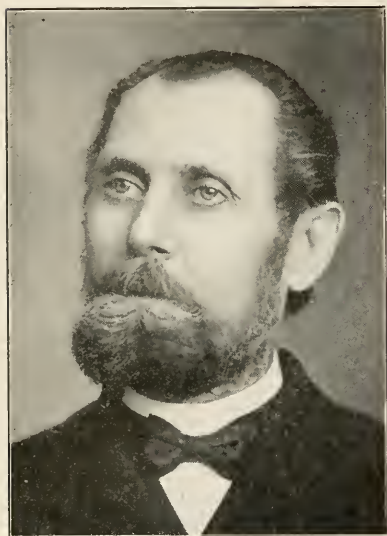
He was ordained deacon in '53, and elder in '55. He served 12 years in the Ohio Conference, and in the Indiana Conference on the following fields: '58, Miami Circuit, which covered Darke, Montgomery and Preble Counties in Ohio, and extended over into Randolph Co., in Indiana. In '59 he served this same field, which was now called Greenville Circuit. In '60-61 he served Huntington Mission, and in '62, Wabash Mission, around Lafayette, Indiana, where his earthly activities closed.

FREDERICK GEORGE SCHWEITZER (1842-1911)

This true servant of God was born Pfromdorf, Oberamt Tuebingen, Wuerttemberg, Germany, July 29th, 1842. "His parents," he writes, "were honest citizens, in moderate circumstances, industrious and God-fearing." His father, a blacksmith, died in his 42nd year, leaving a widow with four children. Fred was not yet 13 years of age, and was the oldest of the four. His mother wept and prayed much, and, although only 36 years of age, decided to remain a widow. To her best ability she reared her children in

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the fear of God, "the Lord fulfilling His promise to be a husband to the widow and father to the fatherless."



FREDERICK GEORGE SCHWEITZER

Frederick enjoyed the usual school privileges from 6 years to the age of 14, after which he assisted the mother in providing for the family. He was also confirmed and admitted as a member to the Lutheran Church (1856). In 1866 he immigrated to America, arriving in good health at Keeler, Michigan, June 27th, where his maternal aunt and uncles were located. His aunt now became a veritable mother to him, and ere long he found his way to Christ.

His relatives had already been converted and were members of the Evangelical Church. One of his uncles was the class-leader, Wm. Speck the pastor. His uncles gave themselves to earnest prayer on his

behalf, and soon the Spirit of God was working mightily in his heart, and, finally, after a severe struggle, conquered. Being well versed in the Scriptures and apt to teach, he was besought by a class of young ladies to become their teacher. After much and repeated urging he finally consented to teach them. "But," he said, "it is hard to chop wood when the chips are flying into your face," and he felt himself condemned and unable to proceed with the class. At a quarterly meeting soon after this his heart was completely crushed by a sermon preached by the Presiding Elder, A. Nicolai. On Saturday evening, January, 1868, he went 8 miles through a heavy snow-storm on foot to a protracted meeting to Bainbridge, Michigan. The next morning, after a severe soul-struggle, God spoke peace. It was to him an ineffaceable moment. Of this he says, "The grace that was given me was immeasurable, and I was constrained to shout, 'Hallelujah.'" Immediately he felt the inner moving of the Spirit, urging him to preach. A mighty conflict began in his soul, a holy shrinking from the responsibility, but, finally, he yielded himself with gladness to the will of God.

Perceiving the need of a better equipment for so great a work he went to North-Western College, located at Plainfield. This was

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in October of 1868. Here he remained, pursuing his studies with great success, for he was an able student, until June, 1870, when, by over-taxation in study, together with improper food and rest, his health was so greatly impaired that he had to abandon his plan of finishing the classical course. Besides, his means were nearly exhausted, having to rely wholly upon his own resources.

AS A MINISTER

He served the following fields in the Michigan Conference with great success: Detroit Mission, '71, with J. M. Fuchs; Ionia Mission in '72 to '74. Here he was left to serve alone, which he greatly disliked, preferring to serve under an older man. This mission had five appointments, stretching out over 65 miles. Here he endured extreme hardships, going long distances through trackless pine forests, with the thermometer registering 15 and 20 degrees below zero. On one of his trips he would have frozen to death but for the hospitality of a Methodist family. He had to get out of his sleigh, time after time, and with his hands dig his horse out of the deep snow-drifts, and when, at last, seeing a house, he turned into the barnyard, almost frozen stiff, asking for shelter. The gruff landlord ordered him off of the place, having no time nor room to fool with "preachers." Wearily he turned his horse about and started toward home. After having gone some miles he happened upon another house where he found hospitality and Christianity. He was so frozen that he could not speak nor help himself, so that he had to be lifted from his seat and carried into the house. Only after much attention did he fully revive. This good farmer saw him drive into his barnyard, and wondered why he did not dismount. After he sat there a while, not moving a single bit, the farmer feared him to be dead, but when he came to him, found as above described. He never to the day of his death could express his gratitude to this man and his good wife for thus saving his life. From '75 to '77 he served Lansing, a newly established mission, having five appointments, to which he added two new ones. The circuit extended 75 miles. He opened a new mission in Howell, where no other Evangelical preacher had been, and where we had no members. The services at first were held in private houses, later on in a hall over a fire-station. It was a source of great joy to him, in his retired days, to see that that little beginning has finally grown into a strong society. From '77 to '79 he served Owosso, a prosperous field, where he was able to enter the home of Brother Kirn. Here he won Prof. G. Kirn, Ph. D., now of North-Western College, and his brothers John and

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Fred, all of whom attended his catechetical instruction, and later entered the ministry. This has ever been as a toothsome morsel to him. In '79-81 he served Bay City Mission, which was, indeed, a difficult field, but not without its victories.

On account of the bitter cold winters and impaired health he was advised to seek a warmer climate, and, calling for his credentials, in 1881, united with the South Indiana Conference. He was stationed at Louisville, Zion Church, where he labored three years with great blessing. In '84 he was elected as Presiding Elder and assigned to Olney District, which he served for 3½ years, the Conference changing from fall to spring. In '87-8 he served Carmi; '88-90, Evansville; '91-92, Tabor. When the Conference was re-incorporated with the Indiana Conference, in '93, he was assigned to Bremen, and after a year to Indianapolis, 1st Church, where he labored successfully for three years. In '97 he was stationed to South Bend, 1st Church, and, in 1900, to Terre Haute, Indiana. Here he remodeled the church and made other improvements. In 1901 he was sent to Dayton, 1st Church, where, with great blessings, he labored for four years. In '05 he was put in charge of the 2nd Church at Indianapolis. With great expectations did he begin his work here. On Sunday, March 11, 1906, after he had preached twice with great blessing, he retired in apparently good health. On Monday morning, when he awoke, he found himself unable to arise, having been rendered helpless by a stroke of apoplexy. He believed that he would soon recover and be able to continue his work. The Conference, which convened a few weeks later, granted the desire of his parishioners and sent him back for another year. His strength only partially returned, so that in August he was forced to lay down his task. He moved to Dayton, Ohio, where he patiently awaited the coming of his Lord. His health was sufficiently improved, so that he could attend the services of the church and occasionally even preach.

Reviewing the 36 years of active service, he could only see the wonderful goodness of God, how that by His grace he escaped death at various times. As to the number of souls he led to Christ he modestly writes: "On every field I served I had the privilege of praying with penitent souls." After finishing a brief autobiography he laid aside his pen, awaiting the summons of Him who soon would call him to rest. On Sunday morning, August the 6th, 1911, after a long and tedious suffering, his Lord came to receive His servant. He chose his own funeral text, 1 Peter 1: 3, 4. B. Schuermeier, his pastor, had charge of the funeral. S. H. Baumgartner, P. E., preached the sermon. J. H. Breish,

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Ph. Vollmer, of the Reformed Theological Seminary, and others participated in the services. Interment was made in the Woodland Cemetery at Dayton. His widow, a Henrietta Morganthaler, whom he married, March 26, '74, and five children survived him.

Brother Schweitzer was a reverent and thorough student of God's Word and a great man of prayer. He was well versed in German literature, using a splendid language, and was well acquainted with choice poetry, which he appropriately wove into his sermons. He was perfectly at home in philosophical works, which had a great tendency to make him profound in his preaching. He was never trivial in his preaching, but always deep and Scriptural. His messages were expository in character, and he abhorred the over-use of anecdotes. His messages were always edifying and constructive, which were presented in an earnest, unctuous and tender manner. He disliked affectation, sham and inconsistent and wild demonstration, yet he possessed a deep, emotional nature, that was as sensitive as that of a child. He was a great man at debate, and could successfully combat with the isms of the day. In all his labors he was faithful and punctual. He was a good pastor. Although he was a man of conviction, and tenaciously clung to his beliefs, he was charitable toward others who held opposite views. In his life he was active and faithful; in death he was peaceful and triumphant.

GEO. E. SPEICHER (1870-1893)

This young brother was born near Urbana, Ind., Dec. 3, 1870. His father, Frederick Speicher, was a prosperous farmer, and as a true member of the Evangelical Association, reared his family in an atmosphere of faith. George only had a common rural school education and followed farming until he entered the ministry. At the age of 7 years he came to Christ under the labors of J. K. Troyer, and united with the Evangelical Association. His father was a man who spent much time in secret prayer, which had a great effect upon this lad, and which led him early to seek salvation. When he became a young man he felt the call to preach, but gave no heed to it, and, in consequence, lost measurably in grace. But in a revival, held in Urbana by Wm. Wildermuth, in 1890, he was fully reclaimed, and the call to preach became very clear again. He told his father he must preach. He was then advised to pray over it and make sure. A few nights later, in his prayer, he asked God if he would not reveal it to him in a dream

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what he should do. That night he dreamed he was holding a revival meeting in Spikerville, near home, where the Lord was doing great things for him. In the morning he told his father the dream, and said, "Father, I don't think I will go there where they all know me so well." To this his father replied "that there it is where the Lord wanted him to go." He went and began holding the meeting in the school-house. The Lord blessed his work graciously. The school-house becoming too small to hold the crowd, the meeting was taken to a hall where it continued several weeks, resulting in 60 conversions. After this the Spikerville class was organized.

The United Brethren Church of Urbana, of which he seems to have been a member at this time, having been married to Cora Hippensteel, Sept. 8, 1890, who was a United Brethren member, at once, after the above meeting, gave him a recommendation to preach. But our people in Urbana presented his name to the Indiana Conference of the Evangelical Association, held in April, 1891, at Bremen, Ind., and licensed him as preacher on probation. Then he was sent to Winchester Circuit and returned in 1892. It was in one of his meetings at Emmettsville that the call to preach the Gospel came unmistakably clear to J. J. Wise.

In 1893 he was obliged to locate, caused by illness brought on by exposure in traveling his circuit. He died at Urbana, Nov. 3, 1893, where he is also buried. He was earnest and enthusiastic in his preaching, which was mostly evangelistic in character. He was survived by wife and daughter, Marie D. Martz. His Presiding Elder officiated at his funeral.

IRVIN SPENCER (1882-1908)

This brother was born, Ft. Ransom, North Dakota, April 12, 1882, and departed near Mishawaka, Indiana, 1908. His body was laid to rest in the Mishawaka Cemetery, J. O. Mosier and Fred Rausch officiating at the obsequies.

His educational advantages were limited. For a time he followed farming, and, later, occupied the position of a telegraph operator. This latter work proved too confining and injurious to his health, and he had to quit the same for outdoor work. He was converted under the labors of W. S. Tracy at Lucerne, Cass Co., Ind., where he also united with the Evangelical Association. He moved to Logansport, and, later, on to Mishawaka, at which places he acquitted himself nobly as a Christian.

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His call to preach became clear to him while at Mishawaka, and from this class he was recommended to the Indiana Conference, which licensed him in April, 1906. North Liberty charge was assigned him, which he served with acceptance for 1½ years where he had some souls for his hire. While in the very prime of his life the messenger of death came and called him hence.

He was quite gifted in speech and in prayer, and gave promise of a useful career as a minister. He had a strong intellect, but possessed a weak body, and inherited a tendency toward an early dissolution. His preaching was earnest, unctuous and edifying. He lived a pious and conscientious Christian life. He never married.

MICHAEL W. STEFFEY (1821-1905)

Synopsis: Born in York Co., Pa., April 27, 1821. Died July 25, 1905, at Dayton, O. Buried in the old cemetery at South Bend, Ind. Converted Aug., '42. Married to Anna Fisher, Oct. 19, 1843, in Pennsylvania. On Jan. 1, '49, he received a Quarterly Conference license to preach from the United Brethren Church. Jan., '50, he was received into the Evangelical Association at E. Germantown as a local preacher. Received into itinerancy Aug., '52. Assisted Peter Goetz on E. Germantown Circuit and Hamilton Mission. Ordained deacon in '54, and as elder in '56. Represented the Indiana Conference 9 times as delegate to General Conference, and for the 10th time as a visitor he attended the General Conference at St. Paul, Minn., in '99. Served 16 years as Presiding Elder. One term as a member on the Board of Publication. A number of times on the Board of Missions and Board of Trustees of North-Western College, and filled other important offices in the church.

HIS ANCESTRY AND DAYS OF YOUTH

His ancestors were Pennsylvanians. His father was Lutheran and his mother Reformed, who were faithful and moral members, but totally ignorant of experimental religion. Among the Lutherans and Reformed lived some people of the Evangelical Association and United Brethren Church.

There being no free school, he was sent to a private school during the winter months. He had great ability for learning and an insatiable desire for knowledge. He enjoyed reading the historical narratives of the Bible and all other books he could secure, and thus acquired a good fund of knowledge.

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STEPS THAT LED TO HIS CONVERSION

Early in life he was convicted of sin under the preaching of the Gospel without knowing what it meant, nor how to obtain a change of heart. His pastor taught conviction of sin, but that all sin could not be taken away, that the teaching of the pardon of sin was false. Steffey was warned against ministers of the Evangelical Association and United Brethren Church, who did some preaching here. "They were called the devil's preachers, with hearts as black as iron kettles." Steffey was told if he followed them "they will lead you to hell." He was confirmed in the Lutheran faith when 14 years old. Through catechetical instructions he was led to pray each night before retiring, but having been taught the impossibility of obtaining pardon and heart purity in this life, he did not seek this. He was conscience-smitten, and tried to live right, but could not. He tried to love God supremely, but lacked power. When 18 years old he went to his brother George to learn the carpenter trade. Here he got into ungodly society. Conviction of sin was at first blunted, but later he gained fuller knowledge of true salvation. He now sought more earnestly, but, lacking aid, again relapsed into apathy. He began attending Methodist Episcopal services at Blue Balls and Middletown, in Md.; here he heard a powerful sermon. An invitation was extended to sinners to come to the altar, but none came. The preacher then asked the members to come forward for a deeper work of grace. They rushed to the altar and prayed as never before, and such a manifestation of God's power was seen that conviction strong and deep seized Steffey's heart. It was a new experience to him, from which he could not easily free himself.

Soon after this two of his chums died unprepared. At the funeral of the first a heart-searching sermon was preached that deepened his conviction. The Spirit spoke, "If this had been you, where would your soul be? Perhaps you will be next." He had no rest, nor could not free himself from his sins. Matters came to a climax. A friend of his, with whom he spent many days in sin, was married and moved to Ohio. Steffey wrote him a jocular letter, thinking it would please him. At length a serious reply came, saying his wife found religion, and that he was also determined to seek Jesus, and pungently admonished S. "if he continued in sin, destruction would be upon him." S. now determined "to seek the Lord, come what will," and prayed in secret so only he and God should know. But at a Lutheran revival in Manchester, Md., he came to the altar, but was not saved. On a Sunday, Aug., 1842,

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he stayed at home to read the Bible and to pray. When the family had gone to church he went up-stairs, opened the Bible and read. Tears blinded his eyes. He fell upon his knees, praying and wrestling with God. Suddenly peace, like a river, flooded his soul; he knew he had pardon and ran into another room, filled with inexpressible joy.

Great temptations now came. He had been taught "that Christians say nothing about being saved, only hypocrites do." His brother and a fellow-workman saw something unusual in him, and said to him, "What is the matter with you?" S. replied, "Oh, nothing." This he afterward deeply regretted. He still held to the Lutherans, who said, "You cannot be freed from sin in this life." This anew threw him into a hard struggle, silencing his joy and robbing his peace. He now sought relief for his soul by attending a United Brethren meeting seven miles off. After the sermon he, uninvited, followed the minister to a home. After a brief talk with the family the minister turned to Steffey, saying, "Have you embraced religion?" "I thought I had experienced a change of heart," S. said, "but I am not feeling as happy as when first converted, and I fear my religion is lost." Then the minister explained "how Christians are tempted and tried, but must cling to Christ; that dark seasons in life are no evidence of a lost religion." These words greatly helped him, and went away with joy, and did as he was told, and found it true.

THE CALL TO THE MINISTRY

After marriage he, at first, lived with his father, whom he asked to allow the minister above alluded to, to preach in his house. Father refused, saying, "What will the neighbors say?" So Steffey resolved to invite this preacher to preach in his house as soon as they lived alone, no matter what the neighbors say. Soon this minister regularly preached at his home, but he still remained a Lutheran. Rev. Albert, a Lutheran pastor, held a meeting, which was "a time of great power." On the first night of this meeting A. asked S. to pray. But S. thought it impossible amidst his old associates, and asked to be excused. But when the meeting opened he was called on to pray. He asked divine help and offered his first public prayer. New trials came. He felt like quitting the Christian service, but, having made a public profession, and realizing that giving up would bring reproach on Christ, he continued with greater zeal.

Rev. Albert was now dismissed for a less spiritual preacher. So Steffey joined the United Brethren Church. Experimental re-

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ligion spread rapidly. S. felt to do personal religious work. Often while meditating on special Scriptures he imagined seeing a congregation before him, which he would enthusiastically address. One evening, at a revival, the preacher asked him to close after preaching. He refused. The preacher looked at him and said, "Do you think you can answer this before God?" S. resolved never to refuse again.

In the fall of 1847 he went to work in a paper mill in Maryland against the minister's advice. A year later his little boy fell into the mill-race and was drowned. S. got him out and felt it was due to his disobedience to God's call. Ere the boy was buried he promised God to preach. During the winter of 1848-9 he and Jos. Fisher held prayer-meetings wherever they had opportunity. The Lord was with them in power. Jan. 1, 1849, he, unsolicited, received a Quarterly Conference license to preach. Not being fully convinced that this action was of the Lord, he agreed with God to do so, provided he gave him liberty on a certain text and fruit of his labors as evidence, which thing the Lord did, and Steffey's mind was settled.

HIS REMOVAL TO INDIANA

In May, 1849, he, with four other families, moved to Indiana. He had a one-horse wagon for his family and personal effects. The journey lasted four weeks. They kept up their family worship on the way. Evenings, where they found lodging, they asked for this privilege and were never denied, and in the morning they worshiped by the road-side. People passing by stopped, looked and listened, then asked, "Who are they? Whence came they, and whither are they going?" One landlord said, "I kept hotel 24 years and lodged hundreds, but these were the first who held family worship." On June 1, 1849, they reached their destination, five miles south-east of Noblesville, Ind., where they all settled. Here they formed a prayer-meeting class, with Mike Fisher as class-leader. A prayer-meeting was a new thing here. As one settler said, "They are not in fashion here," to which Steffey replied, "We will then make them fashionable." These meetings were soon over-crowded.

LOOKING FOR A PREACHER

These new settlers now looked about for a United Brethren preacher and found one who was a good speaker. They invited him to come and preach for them. They gave him their credentials and were then organized in a United Brethren class. The

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second and third time he came he wanted to receive new members without previous conversions. Steffey objected, saying, "Get the people converted first." The third time the preacher said, "He had no time to get the people converted." S. said, "In Pennsylvania preachers would not receive members unless they were converted." The preacher replied, "Well, we are in Indiana now. Here we have so many different denominations that we must have a big rake to rake over all this ground." Then said a friend of S., "Yes, to rake all the toads and bull-frogs into the church."

Steffey, not being able to preach in English, looked about for German people and found a large settlement 8 miles away and agreed to preach for the people in a school-house every two weeks on Sunday morning. He soon had overflowing meetings. He notified his United Brethren preacher of these meetings, who replied to Steffey, "Go and organize a class." S. replied, "Why, the people are all unconverted, and who should be class-leader? I suppose the devil." To this the preacher replied, "It is useless to labor in German." S., hearing of Germans 12 miles south in Geo. Kloefer's settlement, went there, found a warm-hearted people belonging to the Evangelical Association, just like those in Pennsylvania. Their souls at once were knit together, and their hearts beat as one.

Steffey, with others, went to E. Germantown, Ind., Jan., 1850, to attend a quarterly meeting of the Evangelical Association. H. Ragatz was pastor, A. B. Schafer Presiding Elder, and Bishop Jos. Long was present, who also presided. Schafer brought Steffey and Jos. Fisher to Quarterly Conference. The Bishop, eyeing them sharply, when Schafer presented them for membership in his church, asked, "Are these of those who run around from one church to another and have no abiding anywhere?" Schafer explained "that it was the language and Christian congeniality that induced them to seek the change." Thereupon the Bishop said, "Very well, then, that will do," and received them into the church as members and as local preachers.

STEFFEY BEGINS PREACHING

In 1850 the Illinois Conference established Hamilton Mission, in whose bounds Steffey and Fisher lived. S. now preached nearly every Sunday for two years. During A. Nicolai's pastorate he held a meeting at Bethlehem, near Cicero, Ind., where he had some conversions. Saturday evening, at a quarterly meeting, Catholic boys snapped corn over the audience. They were told "to keep their corn, as they likely will need it at home." They quit. But

Sunday morning, when the people met to celebrate the Lord's Supper, they found that some "devil's satellite" had placed the rotting skeleton of an ox behind the preacher's stand, and over it had hung to the ceiling a penned up bull-dog, and spattered the seats and walls with rotten eggs. The howling dog was released, the skeleton was moved out and the seats and walls cleaned, and Rev. Geo. Blank, P. E., encouraged the friends to serve God, assuring them that they would get to a place of perpetual sweet-smelling savor.

Bro. S. was urged during the year of 1851 to enter the active ministry. He hesitated, owing to impaired health and lack of education. In June, 1852, Revs. Dickover and Keiper stopped with him on their way to Conference, and again urged him to take work. He agreed with this proviso, that he be allowed time until August to arrange home affairs. This was done at Conference. He was assigned to E. Germantown Circuit and Hamilton Mission, with Peter Goetz as preacher-in-charge, embracing 15 appointments from Marion and Hamilton Counties east into Darke Co., Ohio. He had good congregations wherever he preached. Once during this year he was tempted to quit. But Chr. Glaus, his Presiding Elder, encouraged him to go on, saying, "It was only a device of Satan."

In 1853 the Conference sent him to Elkhart Circuit with J. Keiper as preacher-in-charge. He moved his family to Otts Settlement, near Benton, Elkhart Co., Ind., where there was a four-roomed double house for a parsonage. On their arrival, Saturday evening, S. Dickover, P. E., who occupied one side of the parsonage, hospitably entertained S. with his family. Here Dickover preached Sunday morning. In closing the service he introduced Bro. S. as their new pastor who would preach in the evening. After dismissal the people left the church without shaking hands with him or saying a word to him or his family. In the evening S. preached as best he could. Then the people left again as in the morning. This greatly disheartened him, and said to D., after getting home, "I cannot stay here; these people do not want me; they do not speak to me." D. replied, "Oh, these are Otts; that is their way; you will find them all right when you get acquainted with them." And he did, for soon they brought provisions, goods for clothes, split wood, etc. Thus his family of 5 children was taken care of, and at the end of the year he had a little money left of his \$73 salary!

After a few rounds Bro. Keiper had to quit work due to bronchitis. This left S. alone, until Geo. Eckhart was secured. The

year was filled with glorious results. At the session of 1854 Steffey was returned to Elkhart Circuit, with Peter Goetz as colleague. S. disliked this, for G. was much older in years and in the service. This year a camp-meeting, held at Otts, was greatly disturbed by a band of rowdies, led by a Mr. Lacy. They came with clubs. J. Fuchs was preaching. S. succeeded in quieting them during the service, but in the night the toughs returned and threw firebrands on tents and tried to pull them down. Dickover and Steffey were on guard, but found they were unable to cope with the mob. They called the brethren out of bed to give aid. Armed with ropes and straps they tried to capture some rowdies, but failed. A club, thrown at S., missed him and struck Geo. Klein on the forehead, knocking him senseless. When K. fell one of the mob yelled, "Lacy, you hit the wrong man," and ran away. Some now thought of closing the meeting at once. But Steffey said, "No! Let us stand our ground and show the devil and his followers that we are not afraid. God is with his people." The meeting continued over another night undisturbed. Sinners were converted and God's people strengthened.

The next day D. and S. had Lacy arrested and arraigned before a justice court, and L. had to pay a fine and costs. This enraged him. Soon after L. met D. on the public road, caught his horse, and ordered him to dismount, as he wanted to give him a beating. D. struck his spirited horse with the whip, the horse broke away, and D. escaped. A few days later Steffey was riding on horseback through Goshen, Ind. He saw Lacy pointing him out to his associates, and heard him swear revenge. After S. had gone about 40 yards he saw L. pursuing him. Both applied their whips to their horses. L. gained on S. rapidly. Just as S. was about to be overtaken he came to a house, jumped from his horse, threw the bridle-rein over a gatepost and went inside the yard. L. cursed and raved, but soon left. After some waiting S. returned to Goshen, took a different route to his appointment. Soon after this L. was seen by a farmer trying to steal a horse. Before the authorities could apprehend him he escaped and left the country. The first year on this circuit Steffey began preaching in South Bend, which was the beginning of our work in the city. This field was extended the second year until there were 17 appointments, reaching up into Michigan.

In 1855 he was sent to the newly established Indianapolis Mission. Brethren from the Otts class helped to convey his family and household goods to Peru, from whence they could go per railroad. Coming down a hill just to the north of the city, it be-

ing dark already, the harness on his own horse broke, the rig rushed onto the horse, which was frightened by it, and began to run, rear and kick. It looked serious for a while, but ended without serious injury to any of the occupants. In 1856 he was returned to Indianapolis. In the two years he gathered a society of 39 good, pious, working members. In 1857 he was sent to Dayton Station, where, he says, "I spent the two most pleasant years of my ministry." He received 61 members. In 1859 he was elected Presiding Elder and assigned to Wabash District, which consisted of 5 fields in each State of Illinois and Indiana, with only two railroads. He almost exclusively traveled per horseback, or horse and buggy. Streams were unbridged, bottom lands often inundated, and fording streams was dangerous, exposures were great. He spent about one-third of his time on the road. This he regarded a great waste of time, and so told Bro. Schafer, who replied comfortingly, "Well, brother, someone must do it; if you did not someone else would have to, and so you might as well do it as someone else."

In 1863 he was re-elected and assigned to Elkhart District, which reached far up into Michigan. When the Michigan Conference was organized in 1864 the district became smaller. He served out his four years with success. In 1867 he was again re-elected, but, feeling he should be more at home, he resigned. Ft. Wayne was now taken up as a new mission and assigned to Steffey. A class of 16 members had been organized here in the past year by D. S. Oakes. He served here two years, having 47 accessions. In 1869-71 he again served Dayton Station and met with many difficulties. In 1871 he was again elected Presiding Elder and served Ft. Wayne District, and was re-elected in 1875, and served Elkhart District. In 1879 he thanked the Conference for not re-electing him. He was sent to Elkhart, Division Street Church, and served it 3 years with good success. In 1882 he was sent for the third time to Dayton Station, serving 3 years with splendid results. In 1885 he was sent to Indianapolis after an absence of 30 years as pastor. He then began with no members, but now had 250. Salary then, with appropriation, was \$275; now self-supporting with \$800. No church and parsonage, now a \$30,000 church and a good parsonage. In 1887 he was again sent to Elkhart, Division Street Church, serving it 3 years. In 1890, and for three years, he served South Bend, German. These were years of great concern, caused by factions and rebellious spirits, when 100 dissatisfied members left. A few ringleaders who were largely responsible for these withdrawals were expelled.

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Bro. Steffey, through all church conflicts, remained firm, and was uncompromisingly loyal to all her interests. After he had given 41 years of unbroken service he located, April, 1893, in South Bend, remaining until the death of his wife in 1898. After this he made his home in Dayton with his daughter, Mrs. Geo. Freehafer. His interest in the church did not abate after retirement. Whenever practical he attended the Annual Conference sessions. His memory, once so retentive and clear, became in his last two years very defective, and in his thoughts lived in the remote past, talking of things of pioneer days. D. S. Oakes, who was intimately acquainted with him, said of him "that he was a man of keen intellect, good judgment and fine executive abilities. As an associate he was genial, courteous, frank, open, vivacious and cheerful. His conversation was animated, interesting and instructive. As a presiding officer he had clear comprehension and fine tact. He was an excellent Presiding Elder. As pastor he was active, consistent, sympathetic, and always took a deep interest in the temporal and spiritual welfare of his parishioners. As a preacher he was a superior exegete and textuist. His discourses were not emotional, but invariably clear, logical, edifying and convincing. In his work he was methodical, which was of a substantial character."

GEO. CALVIN STEININGER (1864-1889)

Geo. C. was a son of Ruben and Sophia Steininger, and a native of Snyder Co., Pa., born Dec. 30, 1864. He died in E. Germantown, Jan. 2, 1889. His remains were taken to the old home cemetery near Rochester, Ind. While he was yet a lad his parents moved to Fulton Co., Ind., on a farm about 7 miles north-west of Rochester. Here he grew to manhood and was brought up in an Evangelical home and community. From youth up he attended Sunday-school. He received his education in rural district schools.

In 1884 he was soundly converted to God and joined the Evangelical Association. He took active part in her work. When he became fully conscious of his divine call to the ministry he applied to the Grand View class of Rochester Circuit for a recommendation to Conference for license to preach the Gospel. This was cheerfully given, April, 1887. At this session he was sent to Akron Mission under J. Wales. In 1888 he was stationed to E. Germantown, where he labored very acceptably and successfully until death. Dec. 30, '88, he held a service in E. Germantown and re-organized the Sunday-school. In the afternoon he preached at

Pleasant Hill, apparently in the best of health and joyous spirit. His last Gospel theme was, "Go on to perfection." On Monday noon, Dec. 31, he took very sick, suffering intensely, until Wednesday morning, when he peacefully passed away. P. A. Orth of Richmond conducted the funeral at E. Germantown. D. S. Oakes, his Presiding Elder, held another service at his old home, after which his body was entombed. "His preaching was sound and logical. He was staid and consistent, and a promising young preacher. He was survived by his wife and one child."

HENRY STRICKLER (1828-1856)

The subject of this sketch was born near Warsaw, Ind., March 3, 1828, and died near Cicero, Ind., while serving Hamilton Mission. His body was interred in Bethlehem Cemetery, near Cicero, Ind. He died of typhoid fever and cholera, suffering eight weeks. He was converted in his twelfth year in a class of the Evangelical Association, located between Warsaw and Silver Lake, Ind., where his parents belonged. He then also united with this class and became active in the church. Here he grew to manhood. His school privileges were limited, as were those of early settlers.

He was married to Rachel Schnitz, May 23, 1850. To them were born one son and one daughter. Their life was one of great deprivations, like that of all early pioneer preachers. Mrs. Strickler related an experience they had in a log parsonage, the roof of which was so poor that when it rained she would have to pile the bedding under the family umbrella to keep them from getting wet, so they would have a dry bed to sleep in.

HIS CALL TO PREACH AND MINISTRY

Quite early in his Christian life he felt that he should preach the Gospel of Christ, but from lack of education he declined to take up the work. But the Lord gave him no rest. So he finally yielded. The pioneer preachers often sorely felt the need of a better intellectual equipment. His class duly recommended him to the Illinois Conference, which then covered the State of Indiana. At the Conference session of 1848 he was licensed as preacher on probation. He then served four years as a local preacher, then followed four years of active service. His physical weakness considerably hindered him in his Gospel work, and he was soon overcome by the ravages of disease. In 1853 he served as junior preacher to Jacob Keiper on Miami Circuit, later called Fulton. This field then extended over the greater part of six counties, Wabash, Hunt-

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ington, Kosciusko, Fulton, Miami and Cass. There were 20 appointments. The roads were bad, streams had few bridges, the woods were inhabited with wild beasts. The hardships, indeed, were numerous and great, enough to dishearten a strong man, say nothing about a weakly man. In 1854 he became assistant to J. M. Kronmiller on St. Mary's Circuit, consisting of about 20 appointments in Wells, Adams, part of Huntington, Allen Counties, and over into Ohio. The privations on this field were very great, due to prevailing chill-fever, and, further, as Kronmiller said, "The spirit of disunion among members of the church was quite noticeable in places," which added to the burdens.

In a meeting held by Bro. K. and S., six miles north of Van Wert, now Grand Victory, then called Mohr's settlement, Brother Strickler, under the power of the Spirit, after seven souls were converted in one night, fell into a trance at 8 P. M., and remained so until the next day 8 A. M., when he came out of it again. This was a wonderful experience. Some thought he was dead. One man said, "If this man comes to life again I will believe in this work." When he came out of the trance it made a deep impression on the citizens and resulted in good to others and to the praise of God. In 1855 he served on Yellow River Circuit. He lived in Benton, Elkhart Co., Ind., and preached around Bremen, Ind., and northward and eastward into Elkhart and Kosciusko Co. In 1856 he served Hamilton Circuit.

Bro. Strickler was a tender-hearted man and was often quite emotional in his preaching. His relatives say "he was not a great preacher, but that his tears, while preaching, caused more conversions than did his preaching." He had an amiable nature; he was sociable with the people and gave them good pastoral care. During his illness his mind was steady. He was an incarnation of patience and of resignation. By the grace of God he was able, in the midst of intense suffering, to praise God with a loud voice, saying repeatedly, "How blessedly true Christianity is in life, but how much more in sickness. Hallelujah!" Thus ended his life in victory.

CONRAD TRAMER (1824-1902)

This brother was born in Hemschack, Baden, Germany, Jan. 13, 1824, and peacefully departed this life in Mishawaka, Ind., March 22, 1902. His body was laid to rest in Crown Hill Cemetery, Indianapolis, Ind. He was survived by his second wife, 2 sons and 5 daughters. He was the youngest of ten children. His first



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marriage was with Elizabeth Pfleger in Cleveland, O., in 1847, the same year in which he came to America with his mother. To them were born eight children. Here he and his wife and mother came under the influence of the Gospel of Christ in the labors of Rev. C. G. Koch, pastor of Cleveland charge of the Evangelical Association. The Gospel seed took root, and in 1851 they were all converted to God and joined our church, and continued faithful to the end. He was licensed to preach by the Ohio Conference in 1856, and was ordained deacon and elder.

He was reared in the Lutheran Church and obtained the usual catechetical instruction besides other schooling. He obtained a fair German education. After he was converted he became active in the work of the Evangelical Association. He soon felt that God wanted him as a "herald of the cross." He did not hesitate long after this high calling was made clear to him. He saw the great harvest white for reaping and garnering, but that the reapers were far too few. Cheerfully he obeyed the call. His class in Cleveland duly recommended him to the Ohio Conference as a fit person to preach the Word. The Conference met in the Hope Church of the Evangelical Association in Wayne Co., Ohio, in 1856, where he was licensed and received into the itinerancy.

He served the following fields in this Conference: Lake Circuit, 1856, with G. L. Behner. In 1857 he was assigned to Sandusky City and served here two years. In 1859-61 he served Detroit, in Michigan; 1861-3, Tiffin, Ohio; 1863-4, Cincinnati; 1864-6, Wooster Mission; 1866-8, Cleveland charge; 1868-70, Sandusky City again. He served this Conference 14 years and was its secretary for the greater part of this time. This shows that he was held in high esteem by the Conference and presiding officers.

In 1870 he changed his Conference relation to the Indiana Conference and served E. Germantown Circuit, which had become vacant by the death of Rev. Geo. Wales. In 1871 he was assigned to Louisville Station, serving it two years. Then Olney charge

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from 1873-5. Then Indianapolis, First Church, from 1875-7. Then Indianapolis Mission from 1877-80. In 1880-1 he served Logansport Mission. Then Julietta work from 1881-4. Here his beloved wife died. From 1884-6 he served Mishawaka Circuit. In April, 1885, he married Lena Zimmerman, a young woman to whom were born one son and one daughter. In 1886-7 he served Montgomery Circuit (Phillipsburg), then Richmond from 1887-8, and closed his active ministry on Phillipsburg charge, which he served 1888-9. Thus he gave a total of 32 years in active ministerial service.

In these years he underwent many trials of faith and ministerial and domestic hardships. Owing to age and family conditions he located and moved to Mishawaka, Ind., with his family, where he continued the service of Christ as age allowed and opportunities afforded. He was a true and faithful preacher and pastor, sound in doctrine, insistent on experimental religion, and consistent in Christian living. When Mishawaka society passed through a critical crisis he tried hard to bring success out of apparent defeat, and yielded to entire English services and to the relocation of the church property, although this was hard for him to abandon the old place of worship so near to his home. He, however, died before the relocation took place. He served this society for some time as German class-leader. During his ministerial career he often contributed very interesting and timely theses to the *Christliche Botschafter*.

Seven years prior to his demise he suffered a long siege of illness from which he never fully recovered. In his suffering he would say, "The Lord's will be done." In the morning before his departure he called his friends and pastor, W. H. Tracy, and said, "He would soon go." That he had walked by faith, putting his footsteps in those of his Master's." And then, looking up smilingly, said, "I am happy in Jesus. Oh, praise the Lord," and with a strong voice said to his friend, "Why do you weep? You ought to rejoice that I am soon to be relieved of my suffering." Then grasping the hand of his pastor, he said: "Oh, you praise the Lord. I am too weak." Soon after this he expired. Thus went this man of God into the great beyond to receive his reward. The funeral service was conducted in Mishawaka by his pastor, W. S. Tracy, in the old church, assisted by other brethren, and in Indianapolis by the pastor of our First Church, F. Rausch.

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JACOB TROMETER (1809-1895)

Bro. Trometer, having been a pioneer worker in the Master's vineyard in the southern part of Indiana and Illinois, laying a good foundation for Christ's cause, we deem it proper to accord him a place in this volume. His life was an eventful one. He was born in Von Zum Hof, Oberamt Welzheim, Wuerttemberg, Germany, June 12, 1809, and died June 27, 1895, at the home of his son near Hart, Oceana Co., Mich. He attended school at the place of his nativity. A good foundation of Bible knowledge was providentially laid, on which his Christian life could thrive. Before he quit school "the Spirit of the Lord had been working powerfully with him." But, as in many other cases, when teachers and preachers of the Old State Church had no real Christian experience, so he, with others, having no one to guide him into the full light, made no experience of regeneration through faith in Christ.

After finishing school he learned the shoemaker trade, which work he followed until he entered the ministry. He immigrated to America in 1834 with a daughter two years old, and settled in Philadelphia, Pa. The journey was long and tedious, full of disappointments and sorrows, as his wife and one child died while crossing the ocean. From Philadelphia he moved to Ohio, where he was married again to Christina Koerner.

HIS CONVERSION

In 1836 he came under the influence of preaching by Rev. Hanky, a local preacher, and became enlightened as to the need of and way unto salvation, and was happily converted to God, and then at once joined the Evangelical Association. The joy of salvation was great; he could not keep it to himself, but felt constrained to tell it to others what a dear Saviour he had found, and earnestly admonished them to seek for the same joy in Christ.

By the Spirit of God he was led to leave Ohio in 1841. and moved to Huntingburg, Dubois Co., Ind. At this time, he said, "this place was a wild wilderness, and the people were godless and had no regard for Sunday and for holy things." Here, as a local preacher, he found ample opportunity to labor for the Lord. He began preaching the pure Gospel on Sundays. The people came to hear him. He was the first preacher that preached in this community. His work was owned and blessed of God, to the conversion of many souls. The first fruit was F. Wiethaup, who, later, entered the ministry. A class of 20 members was organized by him in 1843. He then sent a "Macedonian call" to C. Lintner and A. Nicolai at Mt. Carmel, Ill., then missionaries on Mt.

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Carmel Mission of the Ohio Conference of the Evangelical Association. They came, inspected T.'s work and took up this place as a part of their work. The work prospered.

Bro. Trometer now concluded to enter the active ministry. Up to this time he had but a local Quarterly Conference license. At the Illinois Conference session, in 1845, he received a Conference license and was received into the itinerancy, and was assigned to Dubois Mission, now detached from Mt. Carmel. In 1846 he was sent to Mt. Carmel charge. In 1847 he had to locate due to bodily infirmities, and stayed out until 1857, when he resumed the active ministry. He served some of the largest fields in the Conference with tact and success, even though he was a crippled man, having but one leg. His deprivations were great, as one of his own related. In these days it took heroic courage to be a true and faithful circuit rider. In 1862 the Indiana Conference, having great confidence in his faithfulness and ability to do pioneer work and organize classes, assigned him to Calhoun Mission in Michigan, which extended over five counties. In 1863 he was returned to this field with John Berger as assistant. His work was a great success. But during the second year his health again began to fail, and had to locate in the fall of 1864. This was the year when the Michigan Conference was formed and organized out of the fields of the Indiana Conference lying within the State of Michigan, and two appointments in north-eastern Indiana. He now moved on a small farm near Marshall, Michigan. Later into the city, where he again took up his shoemaker trade. In 1882 his wife died, leaving him alone and lonely. His children lived in three different States far from him. But, said he, "I was not forsaken of the Lord." His last 13 years he spent in Woodland, Mich. In all Father Trometer gave 13 years in active service, and upward of 40 years in the local capacity, which were, for the most part, active for God. His biographer, Rev. J. M. Fuchs, of the Michigan Conference, said his sermons were practical, unctuous and full of Bible truths. He had a peculiar faculty of impressing the truth upon the hearts of his hearers. He preached the Word as he believed it and experienced it himself. His property, to the amount of a few hundred dollars, he bequeathed to the Michigan Conference.

JACOB K. TROYER (1838-1905)

Brother Troyer began his earthly life in Holmes Co., Ohio, June 18, '38, and departed at Elkhart, Indiana, July 3, 1905, where his body is also interred. He was converted under the labors of

John Kaufman at Zion class, Bunker Hill Circuit, in '65. He was licensed to preach, Sept., '67, was ordained deacon in '68, and as elder in '71. He served as special collector for the liquidation of the Conference church debt in '80. He was married to Mary Miller, June 8th, '56, and was the father of eleven children, of whom six preceded him in death. L. S. Fisher officiated at the funeral, other brethren assisting.

The first seventeen years of his life were spent in the place of his birth, where the rural school privileges were enjoyed. In '55 his parents moved to Howard Co., Indiana, about 8 miles north-east of Kokomo. As yet this country was new and heavily timbered, and he was obliged to help in establishing a home for the family. The land was low and wet, but of the very best kind. The community was being largely settled by Amish-Mennonites, whose religious life was mostly form, ordinances and outward observances. Worship was conducted among them in private homes, but experimental religion was a total stranger.

About '60 pioneer preachers of the Evangelical Association came into this community and preached experimental religion and conscious deliverance from sin. The Troyer family began to attend, and Jacob was the first to be convicted of the error of his way. But not until two of his children had been taken by death, and Rev. John Kaufman began preaching in their school-house, did he finally surrender himself to Christ. He had a severe struggle bringing his will in subjection to God's will, but at last Christ was victor. He now united with the Evangelical Association, which brought upon him considerable persecution from the old church. He was one of the charter members of the Zion class of the Waupecong Circuit.

HIS CALL TO PREACH AND WORK AS A MINISTER

Soon after his conversion the voice of God was heard, calling him to go forth as a messenger of the Light, to which voice he was obedient. He had been serving as class-leader, and in the summer of '67 was recommended to the Conference for license, which was duly granted him that same year. He was assigned as assistant to S. Kiplinger to the Kendallville Circuit in '67; Elkhart Circuit, '68. During this year he, with his family, lived in one side of the four-roomed parsonage at Ott's settlement, D. S. Oakes, with his family, living on the other side. Each family had several children, and so, with their own hands, they added a kitchen apiece to the house. The quarters were crowded, but the sweetest of fellowship existed among them during their stay together. From '69 to '70 he served Montgomery Circuit, in and

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around Greenville. From '71-72, Newville, now Linn Grove. Here he had many conversions and accessions—with considerable trouble. From '73 to '75 he served Bremen Circuit, where many were saved, and in '76-77, Dayton, First Church; '78-79, he served Wabash Circuit; '80, was made special collector for Conference debt, in which he was partially successful. In '81 he located in Elkhart Co., Indiana, and engaged in garden trucking. Later on he moved to the city of Elkhart, where he continued until his demise.

Brother Troyer was a fearless preacher, and was not easily embarrassed, yet his self-confidence sometimes got him into the "brushes" when he tried to preach. His preaching was biblical, practical and frequently unctuous and persuasive. He often had the altars full of seekers, and was an effective soul-winner. He was of a social disposition, and was an earnest and faithful worker. In his later days he was a faithful and honored member of the Division Street Church at Elkhart, and labored hard for the merger of Division Street and Watchtower Churches. He was one of the very first to advocate the merger, but was called home to rest before the merger could take place.

PRESENTED TO CONFERENCE AS A MEMORIAL, BY D. S. OAKES

Jacob K. Troyer, my genial, blithesome,
Faithful brother, colleague, friend!
Is it not meet that I should place
A wreath of roses on his tomb?
Once so *alive* and now so *dead*,
And, yet, though he be dead to us
(Save in our thoughts and memories),
He liveth still for evermore.
Though of Helvetian parentage,
He 'midst Ohio's hills and glades was born,
Near where the turbid waters of the
Tuscarawas River roll, he first beheld
The light of day.
In early years the family came
To Indiana's bounds, and settled down
In Howard County's fertile fields.
Reared in the Amish Church, he to her
Tenets held with firm tenacity, until
In 1865 he came to better life,
And through ministrations of
Our veteran Kaufman he was led

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Into the fold of Christ and fellowship with us.
In 1867 he joined our ministerial ranks;
He labored hard and faithful, well,
For fourteen years, and then retired.
Sanguine in disposition, with pun and wit,
And, over all, a kind and loving heart,
He carried sunshine where'er he went.
But now, alas!
Its luster his sparkling eye has lost;
His ready tongue has ceased to speak;
His throbbing heart has ceased to beat;
But, we believe, with eye that never dims,
He sees; with tongue that never falters
He proclaims the praise of Him by whom
He was redeemed.
With heart made pure in Jesus' blood,
In garments all immaculate,
He, with the multitude untold,
Who through great tribulations have gone up
Before the throne, now strikes glad harp,
And joins, in joyous harmony, to swell
The song that makes heaven's vaults reverberate,
The song of Moses and the Lamb.

CHRISTIAN UDE (1835-1898)

Bro. Ude was born in Helmscherode, Braunschweig, Germany, April 4, 1835, and died in peace Oct. 16, 1898, in Michigan. The funeral was conducted by Rev. H. Welker. He was reared a Lutheran. In 1845 his parents came to America and settled in Vanderburgh Co., Ind., near Evansville, Ind. In 1852 he came under the influence of the true Gospel preached by Peter Burgener, and was converted to God and united with the Evangelical Association.

In 1856 he was providentially led to Carmi, Ill., where he followed his vocation. At this time there were no members of our church at this place, but our preachers began coming in and laid the foundation for our future work. Soon people were converted and united with the Evangelical Association and were organized into a class. He was elected as first class-leader and soon showed unusual fitness for the office. The work of the Lord prospered in his hands. He had a deep desire in his heart to save souls. He was clearly convinced of his divine call to the ministry. He gave up his work and consecrated himself for service in Christ's vineyard.

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Having received his recommendation, he was licensed by the Indiana Conference in Sept., 1857. He was then sent to DeKalb Mission. From now on he wholly devoted his life to the Lord, serving 38 years in the active ranks of the ministry, and, afterwards 31½ years in the local relation. He served seven years in the Indiana Conference. When the Michigan Conference was organized in Sept., 1864, Ude became a charter member of said Conference and remained an honored member of it until he was called from labor to reward.

On Jan. 8, 1861, he was married to Christina Miller of Woodland, Michigan. From this union issued nine children, of whom five died in infancy. He suffered the loss of his wife Dec. 2, 1875. He was married a second time to Maria Eilber; to them were born seven children; one died in infancy.

It was said of him "that he was a kind husband and an affectionate and indulgent father, who governed his domestic affairs. That he was an able minister and led many souls to Christ." Five years previous to his death his health gave way. In 1897 he retired from active service. The obsequies were conducted by H. Voelker of the Michigan Conference.

BERNHART UPHAUS (1824-1901)

Synopsis: Born in Schalle, Oberamt Tecklenburg, Westphalen, Prussia, Aug. 4, 1824. Died Oct. 18, 1901. Buried at Emmetsville Church Cemetery. Converted near Chicago, Jan., '46. United with the Evangelical Church. Licensed to preach, May, '48, by the Illinois Conference. Ordained as deacon, '50; elder, '52. Married to Mary K. Mayer, sister to Melchior Mayer, May 4th, '54. Father of two sons and five daughters. Survived by two sons and two daughters.

His father died when Bernhart was hardly two years old, and his mother, who was a Berkemeyer, broke up housekeeping in order to better provide for her children. At the age of 40 she died, and Bernhart was left in the care of his uncle. His sister was reared by another uncle, and this separation, he said, "greatly grieved me, but we were not forsaken, for God led our pilgrimage."

Brother Uphaus' father was reared and confirmed in the Lutheran Church. His mother was catechized and confirmed in the Reformed Church. Her instructions had a blessed effect upon her son's early life, enabling him to realize clearly his need of a personal Saviour. He understood that he could have a definite

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and conscious salvation from sin, and he diligently searched God's Word for it. He often went into secret prayer in order that he might experience, what he believed could be attained, but did not come to the point of definite assurance of salvation while in the old country. During all this he affirmed, "The merciful and saving love of God did not depart from me, but followed me continually. God's eye watched over me, and his hand led me, his goodness accompanied me through my young life."

HIS IMMIGRATION TO AMERICA AND CONVERSION

In 1845 he came to America, arriving at New York, July 4th, and two weeks later he reached Chicago, the entire journey lasting nine weeks. He said, "God was with me on the way." In Chicago he was met by his uncle Gerhart Miller, who took him to his country home, on the Esher settlement. They were members of the Evangelical Association, and on Sundays he went to church with them. Chr. Kopp was the pastor. During the week he attended the prayer-meetings which were held in the homes, and it was thus that he came under the Gospel as preached by the Evangelical Association. He determined to seek salvation at once, and in Jan., '46, found peace to his soul. A wonderful quiet filled his soul, and he could truly say, "Ich habe nun den Grund gefunden, der meinen Anker ewig hält."

During '46-47 he came to a very important epoch in his life. Up to this time he worked on a farm, attending prayer-meeting regularly. Bishop John Seybert came and preached a sermon on 1 Pet. 2: 9. His theme was "Entire sanctification, and unconditional surrender to God of soul, body and spirit, and all earthly store, to experience a higher degree of grace." Uphaus received the entire sermon and prayed and searched for more light. Hopefully he laid aside all unnecessary things, and took a new interest in all public services. With this consecration he experienced a very special blessing and now strove to wholly live for God. Soon after this he again heard the Bishop preach on Jer. 45: 25. His sermon greatly strengthened and firmly established him, his soul overflowed with joy, and as God led him further, he meekly followed. Here and there he began to exhort, the Holy Ghost leading him in thought and word.

HIS CALL TO THE MINISTRY

Presently his class recognized his divine call as well as he, and gladly recommended him to preach. He was licensed in 1848, and he was sent with S. Dickover to the extensive Elkhart Cir-

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cuit, with appointments 25-30 miles apart, requiring 300 miles traveling on one round. They traveled entirely on horseback, which was tedious and hard, both on man and beast. In one year Uphaus had four horses. He said, "The first got lame, the second had a leader cut in a hind foot, the third became stiff, and the fourth endured to the end of the first year." Yet he had courage and faith, and God always helped. Victory followed in the wake of his labors, and souls were converted. In '49 he was returned with G. G. Platz as Presiding Elder. In '50 he was sent to Dubois Circuit with Fr. Wiethaup as colleague. These were years of blessing. In '51 he was sent to St. Mary's Circuit with Peter Burgener. This field embraced a territory from Williams Co., O., south of Celina, O., and to Jay Co., Ind., thence into Adams and Wells Cos., and on up to Lima, Ind. He reports, "That in Wells Co., at Gottschalks or Sullens, he preached on a Sunday in a barn of Mr. Sauers, who owned the farm on which the Salem Church now stands. Before preaching Sauer informed him that he could not allow him to preach any more on his place. After preaching Uphaus asked "if any one was present who would open his house for some preaching." A Mr. Krepp, 1/2 mile east of the present Salem Church, offered his place. Here was the beginning of the old Newville, now Linn Grove Circuit, work.

In '52 Uphaus became a charter member of the Indiana Conference. He remained 28 years in active work in this Conference, when, by illness of his wife, he was compelled to locate. He served the following fields in the Indiana Conference: '52-3, Marshall Circuit; '53-4, Dubois Circuit; '54-5, Fulton Circuit; '55-6, Berrien; '56-7, DeKalb; '57-9, Newville; '59-61, St. Mary's; '61-3, Defiance Mission; '63-4, Fulton again; '64-6, Yellow River; '66-8, Waupecong (now Bunker Hill); '68-70, Greenville; '70-1, Celina; '71-4, Warrenton (now Elberfeld); '74-5, W. Salem; '75-6, Greenville again, when he located.

Uphaus was naturally of a quiet, timid and reserved disposition. He was very conscientious in his dealings with his fellow-men. When he felt called to preach he cheerfully yielded. His humble nature made him keenly sensible of his unworthiness and inability to preach without divine help. He felt the grave responsibility of the Gospel ministry, but he bravely took up the work amidst the numerous hardships which he encountered in the frontier life. He had a unique delivery, beginning slowly and thoughtfully, working the tips of the fingers of his right hand in a semi-circular motion in the palm of his left hand, until he was well started, then, catching the inspiration, he would suddenly burst

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forth with a loud and thrilling tone on a few significant words, then he would come down again, as if to get a new inspiring thought.

His preaching, though sometimes somewhat tedious, was generally unctuous and effective. He was a staunch Christian. To know him was to love him. In his old age his presence in divine service was an inspiration to his pastor and people. He never missed a service unless unavoidable. His kindly and fatherly admonitions came as a benediction. He was a true pillar in the church. His usual posture, while listening to the sermon, was that of leaning forward with bowed head. When the sermon became warm and interesting he would straighten up, look directly at the preacher, taking, as it were, the words from his lips as fast as they were spoken.

It was reported of him that at one time he rode to a house to make a pastoral visit. He dismounted, tied the horse to a post and approached the house. Looking at the door he saw a number of women quilting and talking. He excused himself, retreated hastily, mounted his horse and ordered it to go on. The horse could not go, for it was tied. He nervously dismounted to loosen his horse, to the great amusement of the women, and to his great embarrassment.

The brethren J. J. Wise, F. L. Snyder, M. W. Sunderman and J. Wetzel of a sister Church assisted C. W. Spangler, pastor, in the funeral service.

ANSON VAN CAMP (1860-1909)

Anson was born in Allen Co., Ind., Feb. 13th, '60, where he grew to manhood, having received a common school education. He was brought under the power of the Gospel by the labors of J. E. Stoops, while pastor at Decatur, in '86, and was converted and united with the Church of the Evangelical Association. By trade he was a millwright and owned a grist-mill in Decatur, and also, later on, was proprietor of a foundry.

In the church he was active, filling the office of Sunday-school superintendent, class-leader and trustee, and was adapted to leadership in the church. In '97 he was licensed by the Indiana Conference as a probationer; however, he never took up the active work, preaching only occasionally in his home church. His departure took place at Decatur, 1909, where his body also is interred.

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GEORGE W. WALES (1844-1870)

As the youngest son of a local preacher, a George Wales, George, Jr., was born October 24th, 1844, in Sandusky Co., Ohio. With his parents he came to Fulton Co., Indiana, in 1848. His parents being Evangelicals, gave him a careful training according to our belief, and at the age of thirteen was converted, united with the church, and earnestly endeavored to live a godly life.

He felt and recognized the call of God to preach, and with this conviction went to the Indiana Conference session, held in Dayton, O., Sept., 1867, when he was licensed as preacher on probation, and, with P. Roth, was assigned to Greenville Circuit. In 1868 he was assigned with A. Parker to DeKalb Circuit, and in 1869 to E. Germantown. Immediately after this Conference session he was married to Mary A. Ackerman, and then went with her upon his new field.

Soon after this he was overtaken with a severe malady and became very weak, but convalesced sufficiently to resume his work. But the latter part of Jan., 1870, he became so seriously affected that he was necessitated to resign his work. With his wife he came to Kendallville to his father-in-law, where he rapidly declined, and died March 10 in great peace. He had a desire to be restored, but when the doctor told him he could not survive he was not afraid, but desired to go home to God. Sunday, the 13th, his funeral service was held by Jos. Fisher. Text, Isa. 60: 20. He was survived by his young wife, mother, brothers and sisters.

WILLIAM WESSELER (1813-1894)

The subject of this sketch was born in Osnabrueck, Hanover, Germany, March 1st, 1813. He obtained catechetical and biblical instruction in the Lutheran Church. A good foundation was thus laid for a religious life, and he was duly confirmed and received into the church. In '35 he came to America, settling first in Baltimore, Md., where he formed the acquaintance of Katherin E. Ottig, whom he also married. Eighteen months later they moved to Louisville, Ky., where he remained a short time, afterward moving to Huntingburg, Indiana, upon land purchased from the Government.

HIS CONVERSION

Rev. Jacob Trometer, having moved to this place from Ohio in '41, began to preach the Gospel, and a wonderful work of grace

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broke out as a result. Brother Wesseler was among the early settlers that came under his preaching, was converted and united with the Evangelical Association. He became one of the charter members of the Huntingburg Church, and at the Semi-centennial Jubilee of the society he was present and participated in the festivities. He, with Rev. F. Wiethaup, Father Elendorf and Mother Koch, were the only remaining charter members.

HIS CALL TO PREACH AND HIS MINISTRY

Soon after his conversion the call of God to preach was distinctly heard. He yielded to the call and found great joy in proclaiming the Gospel message to his fellow-men. He was duly recommended by the Huntingburg society and licensed by the Indiana Conference to preach. He received his license in '55, and was at the same time received into the itinerancy, and gave 13 years to the active work. He served the following fields of labor: '55, Dubois Circuit; '56, Warrenton; '57-58, Clay Co. Mission; '59-60, Carmi Circuit; '61-62, Olney; '63-64, Vandalia; '65-66, Huntingburg; '67-68, Cumberland. In Sept., '69, he located, his wife having died during the year. He was ordained deacon, Sept., '56, and elder, '59.

HIS END

In '81 he moved to Olney, Ill., where he was married a second time to Margaret Bower. In '90 she died also. Then he removed to Evansville, Indiana, to spend his remaining days with his children. A restful and peaceful home was afforded him by his children, Christophel and Henry, who cared for him until his end. Following a sunstroke, he became helpless and needed constant attention until his release, which came May 6th, '94. Five sons and one daughter survived him. His pastor, Rev. B. Schuermeier, had charge of the funeral, while J. M. Haug, his Presiding Elder, preached the sermon. His text was Luke 2: 29-31.

Brother Wesseler was a highly respected citizen and a loyal member of the church. As a preacher "he was successful, and had special gifts in working with penitent souls. Many downcast penitents were lifted by him to hopefulness, and were led to the fountain of divine grace and forgiveness. His preaching was instructive and unctuous. He had the ability to illustrate his sermons with parables and object-lessons from nature. He also had the gift of song, which proved a great asset to his work in revival meetings."

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He endured some sore trials. At one time, when appointed to a new charge, he refused to go, and allowed himself utterances concerning the stationing committee that were unbecoming, and for which he was censured. He also endured physical hardships, such as were common to pioneer workers. On one of his itineraries he was violently thrown from his buggy, which resulted in a life-long injury. At another time, while serving Camp Creek Circuit, he got lost on the prairie during a severe snow-storm, and came very nearly being frozen to death before he found his destination.

FREDERICK WIETHAUP (1813-1897)

Synopsis: Born in Brauerschaft, Krefinghausen, Hanover, Germany, Dec. 15, 1813. Died in Huntingburg, Ind., Feb. 26, 1897. Buried in Huntingburg Cemetery. Converted Nov. 7, 1842. Licensed by Huntingburg Quarterly Conference, Aug., 1846. Received by Illinois Conference at its next session. Ordained as deacon in 1849, and as elder in 1851. Married in 1853 to Mrs. Schroeder, a widow, who preceded him in death.

He was reared and confirmed in the Lutheran faith, receiving along with his general education catechetical instruction. In '37, at the age of 24 years, he came to America, and located in Louisville, Ky. In '38 he moved into the wilds near Huntingburg, Ind., where he worked among the farmers, until he entered the active ministry in the Evangelical Association.

HIS CONVERSION

In the spring of '41, Rev. Jacob Trometer, a local preacher, possessed of a great passion for souls, moved into this neighborhood from Ohio to look after the spiritual welfare of the people. He was the only minister in this new country. The people had almost totally drifted into Sabbath desecration, and were in sore need of the Gospel. Doors were soon opened to him, and the people came to hear him who preached in the power of the Holy Ghost. They were awakened and saw the error of their ways and were led to deep repentance and unto salvation. Bro. Wiethaup was the first convert. He said, "I became enlightened and fully realized my sinfulness, and began searching the Scripture for the 'truth.'" Soon he was gloriously converted and experienced what is meant by "being born again." This, then, was the beginning of our work in and around Huntingburg.

In '43 the Ohio Conference, having heard of the work done here under Trometer, sent Chr. Lintner and A. Nicolai as missionaries. Upon their arrival the members were organized into a class. Wiethaup was one of the charter members.

HIS CALL TO PREACH, AND MINISTRY

He at once took an active interest in the class and her spiritual development. The cause of immortal souls was heavily laid upon his heart, and he more clearly recognized the call of God to go forth as a preacher of the Gospel. The class-members also became convinced of this fact and, therefore, recommended him as a suitable person to preach. He did not apply for active work at once, but in Nov., '46, A. B. Schafer, P. E., appointed him to Mt. Carmel Circuit in Illinois to aid the preacher-in-charge.

He proved himself a worthy servant. In June, '47, in company with Phil. Bretsch, he attended the Illinois Conference session, held in Naperville, Ill. Here he was taken into the itinerancy and assigned to Elkhart Circuit, with G. G. Platz as Presiding Elder. In reference to this appointment he said, "It was a pleasure to be a traveling minister, with over 30 appointments in 12 counties." Only a full consecration to God for service and a constraining love for souls could bring pleasure into such arduous pioneer work. He also said, "The Lord was with us and gave us now and then great success."

Wiethaup was a successful frontier worker. He was a master of the Scripture, almost knowing the Bible by heart. He had a splendid memory and could quote Scripture as but few could. He could beautify his sermons and make them more effective by reciting poetry very appropriately. His sermons consisted largely of Scriptural citations and poetry so aptly and logically put together, that deep and pungent conviction seized and led sinners to repentance and salvation, and greatly strengthened the believers. It was said of him "that his equal in memorizing and quoting Scriptures correctly was scarcely to be found in the church. He was a man full of faith, courage, perseverance and of the Holy Ghost. The committee on memorials said of him, "He was a man of unwavering fidelity and trust in the Lord Jesus Christ, always at his post and ready for work."

He served the following fields: In the Illinois Conference: Mt. Carmel, '46-7; Elkhart Circuit, '47-8; St. Mary's Mission, '48-9; DeKalb Circuit, '49-50; Dubois Circuit, 50-2. In the Indiana Conference: Mt. Carmel, '52-3; Evansville, '53-5; Newville, '55-7; Fulton, '57-8; Yellow River, '58-60; E. Germantown, '60-1;

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Dayton Station, '61-3; Huntingburg, '63-5; Warrenton, '65-7; Indianapolis, '67-8; Evansville again, '68-70; Huntingburg again, '70-2. He now located, due to impaired health. But in '76 he took up work again in the new South Indiana Conference, and was assigned to Rockport, which he served 1½ years, and Huntingburg again for 1½ year.

Having no heirs, he remembered the church in his will, bequeathing \$600 to the General Missionary Society; \$100 to benevolent work; \$100 for a new church in Huntingburg, Ind., and the rest, after all expenses were paid, was to be given to the mission work in Germany and Japan. He died peacefully. H. Schleucher, pastor, and C. F. Hansing, P. E., officiated at his funeral.

SOLOMON WILDERMUTH (1820-1897)

Father Wildermuth was born in Fairfield Co., O., Dec., 1820, and died Sept. 12, 1897, in Fulton Co., Ind., and his body was interred in the Salem Cemetery in the southern part of the county. In 1843 he was married to Emily Miller, with whom he lived over 50 years. In 1864 they moved to Fulton Co., Ind., on a farm, about 12 miles south of Rochester.

At the age of 19 years Solomon came under the special influence of the Gospel of Christ in a Methodist meeting, and was gloriously converted. He then united with the Evangelical Association, and remained a true, loyal and faithful member of it for over 57 years. He led a pious and devoted Christian life, always letting his light shine at home and abroad for Christ, everywhere exerting a strong and helpful influence.

Recognizing and heeding the divine call to preach, he was recommended by his class in Fairfield Co., Ohio, to the Ohio Conference of 1859 for license, which the Conference granted him. He never entered the active ministry, yet he was engaged as a local preacher until his eyesight became defective. When he preached he did so with zeal and unction and general satisfaction. It was said of him "that he was a faithful attendant at public services as often as it was possible. His presence was a source of inspiration to pastor and people. He had a patriarchal bearing, and was often called "the Bishop" among the local preachers. His prayers and exhortations were attended with power.

On the Sunday morning of his death, while out on the veranda, being ready for Sunday-school, he conversed on religion with his son-in-law, Rev. Bernetty. "He had just expressed himself, in his

decisive manner, upon the prime and essential duty of Christians to exert a right influence, and to let their lights shine at home." He said "when this was well done it would be more effectual than profuse professions of great attainments, and such could then with grace go out into the world and commend the salvation of God to the world." After a short silence he began to lean back as if to rest, when his spirit took its flight. He often had expressed himself as being ready to die whenever it was the Lord's will. He was a man of rich experiences and clear and decided convictions.

He was survived by his wife, one brother, four sons, one of whom is William, a minister of the Indiana Conference, and four daughters. Three daughters preceded him in death. D. S. Oakes conducted the funeral and preached the sermon, assisted by Revs. Wales, Metzner and Bernetty.

CHRISTIAN WESSLING (1827-1909)

Rev. John Henry Gottlieb Christian Wessling was born in Kutenhausen, Province Westphalen, Germany, July 23, 1827. His father's name was Frederick, and his mother's maiden name, Mary Elizabeth Wiese, of Hallen. Christian, as he was commonly called, was the oldest child. Of his boyhood days he says, "I was very wild, so mischievous that I often was whipped by mother and in school, not for indolence, but for foolish doings." He had to, at first, be driven to school; learning went very hard, but after awhile became easy, and school life was a delight. His father taught him Sundays to read and work problems. At eleven years he often stood at the head of 300 scholars. He memorized easily. At twelve years he attended a newly established school near home, where he continued to lead his classes. He also received catechetical instruction in Minden, in the Marier society, and on Easter, 1842, he was confirmed with seventy-one others. Rev. Mensing gave him as a remembrance thought, "Through your lifetime keep God before your eyes and in your heart; watch, that you may not consent to any sin, nor transgress any of God's commands."

His parents were farmers. At the age of eleven C. had to work on the farm. His father died in 1842, leaving the work of farming largely to him. His father purposed to educate him for a school teacher, but, owing to his lingering illness and death, the plan failed. Owing to his illness and other expenses, the small farm became encumbered and, moreover, young Christian, becoming afraid of having to become pious in order to become a school

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teacher, refrained from fitting himself for this work. Mother rented the land, and, to his delight, hired him to a farmer for one year. After his mother's remarriage he returned home, but left again in the fall of 1843 for Brake, at Dortmund, ninety miles away, and hired out to Geo. Bier. Eighteen months later he returned home to learn the carpenter trade, but his mother objected, owing to his youthfulness, and to the fact that his father ruined his health at this trade. He then became hod-carrier, and the following spring an apprentice in stone-cutting, at which he continued one year at 12 cents per day. There being an abundance of work on the Koelner-Mindener Railroad, he worked for this company for three shillings per day. He was now twenty-one years old. Incessant work week days and Sundays made him very sick, that on a Monday he thought he would die. To his sickness was added the anxiety for his soul, believing he would be lost if he should die. He prayed God to spare his life, but toward evening the fear of death reaching its zenith, he vowed to God, if he would spare his life, he would do better. That night he dreamed he was dying; he felt death begin on his big toes and creep up higher and higher until he felt himself dead. After death he saw himself clad in white, within a big building with a long hallway, in which he walked to a place where, on his right, a door stood ajar about four inches. Inside was a large room with an inconceivably glorious, golden chandelier; but he could not enter. Depressed, he came back, and came to a wide open door, and leaned on the left doorpost. The floor of the room, to which this door entered, was six or seven feet below where he stood. The room was thronged with people, encircled with flames of fire, with Satan between them with a big fork mixing up people and fire. Astonished he stood for a good while, looking on this awful scene, then decided to go home and tell his people to repent that they would not come into this place of woe. Arriving at home he met his mother and a neighbor woman in the yard, and began narrating his experience, exhorting them to turn to the Lord that they might escape this terrifying place. While telling his experience he awoke from his dream.

Though it was but a dream, it made such a deep impression on his mind that he was constantly disturbed within. His sickness was now under control; he quickly recovered. From now on he prayed daily before sleeping, but lacked strength to sever his connection with frivolous men. Evenings he vowed to do better the next day, only to repeat his previous day's sinning. Amidst the worldly pleasures a voice within said: "You, you, what are you do-

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ing again?" This continued until the beginning of February, 1848, when he, with other young men, went to a spinning party to escort the young ladies home. But at 7:30 P. M. the party resorted to the threshing floor for a dance, in which he also indulged. This occurrence made a deep negative impression on him. He withdrew, seated himself in a dark place of a room, and again a voice said: "What kind of a fool are you? You should know that you need a change of life. You promised your life to God, and here you bring terrible self-accusation upon yourself." A fearful rebellion arose in him, but he now resolved to become a new man, to disassociate with the ungodly and mingle with the pious. Presently the dancers came in where he was. He told them his resolve, saying that they all ought to be ashamed of their doings, and that this was the last time that he would be with them, but they only laughed him to scorn.

Monday, on the way to his work, he saw the stone-cutter, Mr. Krumme, a pious man, whom Wessling previously avoided on account of his piety, but this morning he waited when he saw Mr. Krumme coming towards him. After the usual salutation, Wessling was asked by Krumme if he was not willing to be converted. This question smote him deeply; he could not answer. Krumme repeated the question with greater effect, and again a third time, after which W. earnestly answered, "Yes!" Mr. Krumme then told him to pray. From then on Wessling associated with the believers, visited their meetings, made it his rule to kneel and pray before retiring and after rising. In the two and one-half years that he was yet at home he never neglected this duty. He expected God to answer at once and give him a new heart, but the more he prayed the heavier became the load of sin, often almost unbearable. One evening he visited, on the way home from work with Krumme, a sick sister. After arriving at home he found that his parents had retired for the night. Mother had placed his supper on the table for him. He sat down, and, as usual, wanted to pray, when a voice said to him, "You need not pray now, as no one sees you." A great struggle began; his hair seemed to stand on end; the house seemed full of evil spirits, but he prayed. He firmly believed if he had yielded to the voice he would have been crippled in his conversion.

Soon after this he was urged by former society members to meet with them at a specified place to indulge in drinking, eating and smoking. He told them that he served the devil long enough; "if you want to serve him you can." A few days later a counsel was held; the society resolved that he must pay fifty cents' fine

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and take back his insinuation that they served the devil. He told them if they can prove the contrary with what they do, he would pay his fine. They then expelled him from their society and refused to aid him in work. When he left them a voice said to him, "You renounced the devil, the world cast you out, and God has not accepted you, and you are now rejected by everybody." This cost him a great conflict. He became for a while unconscious of himself, but when consciousness returned he was determined, even though God would not accept him, not to serve the devil. Then followed a blessed joy in his heart, and he said, "If I had understood it, this would have been the moment of my acceptance." He continued praying. On the last Thursday morning in February, 1848, the matter became very serious; he often knelt, even on the way to work. The last time he wrestled long with God, when he arose something said, "There is no grace for you." Then tears of sorrow and suffering flowed down his cheeks, and, looking in the spirit to the cross, he said, "No one is excluded from grace; why, then, should I be excluded?" Suddenly came a mighty stream of joy, with joyous weeping, and burden gone, and sweet peace in the soul. Ten days later he heard a sermon read on the characteristics of a true faith. This reconvinced him that he was born again, and was now God's child, and that ten days previous his sins were pardoned. Such a joy came over him that for awhile he was not conscious of self. This was the witness of the Holy Spirit.

HIS CALL TO THE GOSPEL MINISTRY

Soon after his conversion he had a vision of the moral condition of the people of his homeland. Suddenly came an inner voice, "Go and preach to them." He was frightened and thought the voice was of the devil. He could not believe it possible that a poor, uneducated stone-cutter should preach when there were educated and pious pastors. He asked God to deliver him of this delusion, but the thought re-echoed in him, "You go and preach to them." He kept praying for deliverance, fearing he might become proud, but the more he prayed the mightier the call to preach. On a Saturday afternoon, when he and Krumme parted for home, Krumme said to Wessling, "I have something important to tell you. There are so few that work for the conversion of the world that I believe it is God's will that you should yield yourself for missionary work." Wessling felt hit as by lightning and deeply thought the matter over, then concluded that these thoughts might not be of the devil after all. When he got home his parents were in the harvest field. Having the house alone, he locked the door,

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entered a room upstairs, with the thought not to arise from his knees until God answered whether this impression was from him or of the devil. He renewed his consecration to God, prayed long, finally arose, walked to and fro, considered the struggles and temptations he had already passed through, and wondered if he must continue in uncertainties. Again he fell on his knees, a second and then a third time, until suddenly a mighty conviction seized him that the Lord really wanted him to preach. The words of Jeremiah came to him, chapter 1: 6, 7. He now felt right.

What to do next he knew not. He counseled with his friend Krumme, then he went to see his enlightened, if not converted pastor, and told him his experience. He befriended Wessling and applied for him to the Rheine Missionary Society, and later arranged to have Wessling come to him one hour at noon each day for Scriptural instruction. This continued for some time without his parents' knowledge, until they found out through other people. One day his mother wept, saying, "You want to leave me and go into the heathen world; God grant me to die before you go," upon which he tried to comfort her. He had to write a sketch of his life to the missionary society, and all was ready in the fall of 1850 for him to be received into the society for training.

At this time war threatened to break out between Austria and Prussia. He had to enlist as a soldier and was sworn in August 18, 1850. At this time his mother took sick and soon died in peace. About eighteen months after his conversion he discovered a moral weakness (anger), caused by the breaking of a stone when nearly done. He felt the need of more grace, and complete deliverance from worldly affections. He watched over his tendencies, thoughts, desires, feelings and wished to be entirely sanctified. He could not tell just when it was done, but he knew he possessed perfect love.

On the day he was sworn in as a soldier he was encamped with others in the Weingarden of Minden. Most of the soldiers were drunk. At bedtime a voice said, "Kneel at the bed and pray." "No," said another voice, "that would be casting pearls before swine; go down into the yard, where a small house stands, wherein you can pray." To this idea he yielded, tried to pray, but failed. This was the beginning of his first backsliding, though he yet prayed every day. He soon became a leader in jests. Two years and a half had now been spent in army life. He belonged to the first battalion of the National Police recruits, and marched over Herford, Dekenold, etc., then returned, encamping in Bielefeld. Here religious meetings were held in tents which he attended, and

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evidently renewed his covenant with God. Going back to Minden he took seriously sick, remaining so for some time in a hospital, "Lazereth." When he had recovered he was, over his protest, compelled to learn drumming, but never became expert in it. In the spring of 1851, at Muenster, he became a part of the 4th company. Here he attended Y. M. C. A. meetings. As he had no place where he could be alone, he often went into the Catholic cathedral to pray. The Lord helped him through wonderfully. The recruits were drilled by a sergeant who was a drunkard. His associates often treated their officers, but Wessling renounced all strong drink and would not, by treating, seek favors from the officer, if he could not get them by good conduct. The officer soon found that in Wessling he had no pet, and began to oppose him in many ways and abuse him. One day, after having been insulted by him, Wessling's anger was aroused. The thought came to bayonet the officer. He took the weapon from off his shoulder, when a voice said to him, "Do you not know whose spiritual child you are?" He just had time and grace enough left to avoid murder.

He often suffered want at this time, with the rest, crops having failed. In his distress he went into a cellar, prayed to God for aid. He had nothing to eat for supper. The next morning before drilling the paymaster called him and paid him his wages in advance. God answered his petition. Among the soldiers he sought ideas for missionary work, but, to his sorrow, found that many appointees of the Lutheran Missionary Institution were educated, but not converted. After two and one-half years' of army life he was discharged. Returning home he found his step-father had married and emigrated to America, so he had no home. In the spring of 1854 W. went to Bremen, earned enough money during the summer to emigrate to America. After fifty-three days' voyage he arrived in New York, December 14, and went on to Philadelphia to his step-parents, where he remained and worked in an oil-mill. In the spring of 1854 he found work as a stone-cutter. Sundays he went to Lutheran churches. He was advised to enter the Lutheran Seminary and prepare for the ministry. Meanwhile he became acquainted with German Baptists and German Methodists, but neither denomination suited him. His landlord next took him to the church of the Evangelical Association, North 2nd Street, Philadelphia. Rev. J. M. Saylor was pastor. Here he felt better satisfied. The society had twelve classes, had much spiritual life, frequent shoutings in their prayer-meetings. This part he did not like so well, believing it to be fanaticism. One Sunday night the pastor invited sinners to the altar. Many came. Wessling also

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came, prayed earnestly and received a new blessing. He was filled with the Holy Ghost and the loudness in worship was no longer in his way. After he got home from this meeting he knelt and asked God if he should join these people, and received a clear evidence that he should, which he did early in 1855.

In the spring the Conference was held in the 2nd Street Church, Philadelphia. Wessling applied for work, but received none. Bishop J. Long, who held the Conference, wrote to Bishop J. Seybert in his behalf, who held the Indiana Conference. Early in May he started for Colebush, Mishawaka Circuit, where the Indiana Conference was held. Being delayed on the way he arrived too late to enjoy the session. The stationing was ended, and he was appointed assistant to Brother Goetz on St. Mary's Circuit. In his heart he hoped he would not be taken, he wished to go to Chicago and work at his trade a few more years, to earn enough money to buy a home, then serve the Lord with his whole heart.

St. Mary's Circuit consisted of twenty appointments, 220 miles per round. He preached his first sermon at Fuhrman's, on Gen. 1: 28. Goetz was present. On the way from church Goetz rather scornfully remarked that two preachers preached today without the people knowing where the text was. Wessling announced his text, Gen. 28: 1, instead of 1: 28. Wessling thereupon stayed back, resolved to quit. After this vow he hurried up to Goetz, saying, "I have decided to quit; I made an effort to preach and failed." Goetz replied, "We don't give up so quick." This incident caused him many struggles. For hours he lay kneeling on the ground in the woods for God to help him.

In 1856 he served with Jos. Fisher on Mt. Carmel and Olney. They had 100 conversions. In 1857-8 he served Dubois Circuit, with M. Hoehn in charge. His salary was fixed at \$78.00, but received \$300.00; the surplus flowed into the Conference treasury, to be divided among those who fell short. In 1859 he served Olney and West Salem with good revivals. In 1860-61 he served Sandoval, Ill., and 1861-62, Camp Creek. In 1862-63, Clay County Mission; 1863-65, Newville Circuit (now Linn Grove); 1865-67, Van Wert. On a bitter cold day, six miles north of Fort Wayne, he froze both his ears. He preached several times in the courthouse of Fort Wayne, but nothing was accomplished. In 1867-68 he served Warrington Circuit; 1869-70, Lancaster and West Salem, where he had many conversions; 1870-73 he served Carmi, and had many converts; 1873-6 he served Huntingburg. When the South Indiana Conference was formed in 1876 he united therewith and served Huntingburg until 1877; West Salem again from

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1878-80, and Sandoval in 1881; Marshall in 1882; Lancaster in 1883-84; Grayville, 1885-86. His health failing, he made a trip to Galveston, Texas, and other places. The climate agreeing with him, and after prayer to God for direction, he felt assured that he should move to Texas. At the session of the South Indiana Conference, Bishop J. J. Esher appointed him to Henrietta Mission in Texas. They arrived here April 1, 1886, organizing a class a few months later. The old court-house was bought for a church and parsonage. In 1887 he bought land near Henrietta, built a house on it and moved in.

He was ordained deacon in 1857 at Dayton, and elder two years later. In all he served thirty years in the active ministry. He was a faithful, diligent, conscientious laborer, and had many souls for his hire. He died August 23, 1909, in Henrietta; was married to Margaret Bachman in 1856, and five daughters and two sons were born to them. He selected his own funeral text, 2 Tim. 4: 7-8. Rev. S. J. Luehring preached at his request. His preaching was plain, unctuous and effective; he had no patience with sham religion. He is gone but not dead; his works live on.

MICHAEL ZIMMER (1817-1891)

This brother was born at Rothbach, Alsace, France (now Germany), Nov. 21, 1817. He died in Garrett, Ind., very suddenly, Aug. 20, 1891, fully prepared for his departure. He came to America in 1843, and shortly thereafter married Sophia Hemlinger. He was converted in 1846 in Mishawaka, Ind., and was one of the first fruits of the efforts of the Evangelical ministry at this place. They united with the Evangelical Association and became active participants in the work of the church. In 1855 he heard and obeyed the call to preach, and obtained his recommendation from his class and license as preacher on probation by the Indiana Conference. He remained a faithful local preacher to the end. D. S. Oakes, his biographer, said of him, "He was an exceptional, upright Christian, exemplifying the religion he professed. He preached a plain and sound Gospel, rather seeking God's glory than his own, and sought to save men. His best preaching was his daily life. He was also a liberal supporter of the church, especially the missionary cause, for which he gave many munificent contributions, given unostentatiously and often with great self-denial."

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When he moved to Garrett, Ind., he tried to work up a class of the Evangelical Association among the Germans, but, failing in this, he finally, after long hesitation, joined the German Methodist Episcopal Church at this place, believing by so doing he could be more useful and exert a better influence than to stand isolated. At the annual session of the Indiana Conference of 1887 credentials were voted him as local preacher by his own request.

He was ready for his sudden departure. Saturday night he retired as usual, but Sunday morning he was with the redeemed in heaven. D. S. Oakes, who was his pastor three different times, was called upon to preach the funeral sermon. He was assisted by Revs. Haas and Bauer of the German, and Mantz of the English Methodist Episcopal Church in Garrett. His body was laid to rest in the cemetery at Bremen, Ind. He was survived by his wife, 2 sons and 2 daughters.

Articles of Incorporation of the Indiana Conference.

In 1861 the first steps for the incorporation of the Indiana Conference of the Evangelical Association were taken. G. G. Platz, Phil. Bretsch and Mich. Krueger were appointed a committee to carry out the incorporation during the year.

At the annual session of the Conference, held in Sept., 1862, in East Germantown, the committee, above named, reported that the incorporation was effected as follows:

ARTICLES OF INCORPORATION

We, the undersigned members of the Indiana Conference of the Evangelical Association of North America, for the purpose of organizing ourselves into an incorporate body, the object of which is the promotion and furtherance of the religious, moral, educational and benevolent enterprises of the church and Conference, do hereby ordain and institute the following articles of association:

ARTICLE I.—This association shall be denominated the Indiana Annual Conference of the Evangelical Association of North America.

ARTICLE II.—The object of this organization and incorporation shall be the promotion of the educational and benevolent enterprises of the Conference and church, embracing such interests as the missionary society, the educational institutions, and such like interests, to receive, hold and manage, any money, land or other property, personal or real, purchased by, or donated, or bequeathed to said Conference, for this or other religious and benevolent objects.

ARTICLE III.—The officers of this Conference shall be a President, Vice-President, Secretary and a Treasurer, who shall be charged with the duties usual to such office. The Bishop, presiding over the Annual Conference, shall be the President; the Vice-President shall be elected annually by a majority of the members present and voting; the Secretary shall be the same elected according to the Discipline and usages of the Evangelical Association as Secretary of the Conference; the Treasurer shall be elected annually by a majority of the members present and voting; all of whom shall hold office until their successors are chosen and qualified.

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ARTICLE IV.—The said Conference shall meet annually, at such times and places, as provided for in the Discipline of the Evangelical Association of North America.

ARTICLE V.—It shall be the duty of said Secretary to make a faithful record of the doings of said Conference, to be kept legibly in a book of reference. It shall be the duty of the Treasurer, if required by a vote of the Conference, to give a bond for the faithful performance of duty. He shall receive and hold all funds belonging to said Conference, and hand them over, or pay them out as said Conference may direct, to the several departments thereof.

ARTICLE VI.—The members of this association shall be the members in full connection in said Indiana Annual Conference of the Evangelical Association and their successors in the Conference membership.

ARTICLE VII.—The Conference aforesaid shall have power to ordain by-laws for their government, and change them at any meeting thereof, by a majority of the members present and voting. And this Constitution may be changed at any annual meeting thereof by a two-thirds vote of the membership present and voting.

According to previous notice given, the following reverend gentlemen were elected by the Indiana Annual Conference at its annual session in East Germantown, Wayne Co., Indiana, Rev. G. G. Platz, Treasurer.

It is hereby certified that the foregoing is a true account of proceedings in reference to the election on the day of the above date. Given under our hands in Conference room, Sept. 17, 1862.

JOSEPH LONG, *President*.

MELCHIOR MAYER, *Secretary*.

The above is a verbatim copy of the original, copied January 14, 1878, by D. S. Oakes, into our Indiana Conference Record Book. On the back of the original document is the following: "Received for Record, February 10th, 1863, at ten o'clock A. M., and recorded in Mortgage Record, M. M., Page 206. A. G. Wallace."

In 1894, Article III was revised to read as follows: The officers of the Conference shall be a President, Vice-President, a Secretary, a Treasurer and a Board of Trustees, consisting of five members, who shall be charged with their respective duties by the Conference, usual to such office. The Bishop presiding over the Conference shall be President. The Vice-President and Treasurer shall be elected annually by a majority of the members present and voting; the Secretary shall be the same elected according

BUSINESS RULES OF THE INDIANA CONFERENCE

to the Discipline and usage of the Evangelical Association as Secretary of the Conference. The Board of Trustees shall be elected for three years by a majority of the members present and voting. All of the aforesaid officers shall hold their office until their successors are chosen and qualified.

Business Rules of the Indiana Conference.

At the first session of the Conference, in 1853, Bishop J. Long, the Chairman, was appointed to draft a set of rules governing the business proceedings and conduct of the Conference.

The following rules were adopted:

1. Each member of the Conference shall throughout the session retain the seat chosen at the beginning of the session.
2. Any member desiring to speak shall arise, and if there be two or more arise at the same time, the Chair shall decide who shall have right to speak first.
3. No one shall be interrupted in his remarks, except he deviate from the subject under discussion, or is thought to be out of order, which the Chairman or Conference shall determine.
4. All remarks concerning members of Conference shall be made in the spirit of brotherly love.
5. It shall not be allowable, during sessions, to transact any side business.
6. It shall not be allowed, for any member, to absent himself from any session before adjournment, except he be excused.

1859

Two additional by-laws were adopted this year as follows:

- (a) That all resolutions must be brought in writing.
- (b) That no member of Conference shall use tobacco on the Conference floor.

1862

At the session held in Germantown, Sept., 1862, the Business Rules were ordered to be revised. The Committee on Revision were M. Hoehn, A. B. Schafer and A. Nicolai. They brought a report the second day as follows, which has been adopted since at every succeeding annual session:

1. Each member shall retain, throughout the session, the seat chosen at the beginning of the Conference.
2. Any one desiring to speak shall arise and respectfully address the Chairman. Should two or more rise to speak the

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same time the Chair shall decide which one shall have the privilege of speaking.

3. No one shall be interrupted in speaking except he deviate from the subject under consideration, or present something that is out of order, which must always be decided by the Chair, or by the Conference.

4. All remarks and references to others shall be made in brotherly love.

5. In Conference session each member shall avoid incidental or side business transaction.

6. No one shall be allowed to withdraw before the regular close of the session without permission of Conference.

7. All resolutions, so requested by the Chairman, Secretary or any two members of Conference, must be rendered in written form.

8. Any minister who shall report, by writing or verbally, of the examinations of character, etc., shall, the next year, be denied the privilege of being present at the examination.

Miscellaneous Rules and Regulations adopted by the Indiana Conference.

UNRESCINDED AND IMPORTANT RULES

These rules were adopted at the sessions indicated by year number.

1861—No local preacher shall be received from other Conferences unless he brings a certificate of standing from his Quarterly or Annual Conference. And if any leave this Conference they must go with a certificate.

1863—There shall be roll-call at the opening of each session; and if any one is absent, unless he can show satisfactory cause, he shall be reprimanded.

1865—Resolved, That each preacher lift an annual collection at all appointments for superannuated preachers, widows and orphans.

1869—Resolved, That a fine of \$5.00 be imposed on all preachers hereafter, who neglect lifting a collection for superannuated preachers, widows and orphans.

1879—Whereas, Much labor and vexation having been caused the Missionary Society, Sunday-School and Tract Union Society and Finance Committee by brethren bringing their collections in small change, therefore Resolved, That it shall

UNRESCINDED AND IMPORTANT RULES

not be allowed to bring such moneys in smaller money than \$1.00, excepting when there are fractional parts of a dollar in such aggregate collections.

- 1886—Resolved, That in the future at the examination of the moral and official conduct of preachers, it shall be asked if all the Conference collections have been lifted.

Whereas, J. Berger, P. E., reported that local church trustees have rented their churches (doubtless for other purposes than the Discipline provides) without asking the sanction of the preacher-in-charge, or the Conference,

Resolved, That such action is a violation of the civil and ecclesiastical laws, and requests such trustees to desist in such actions in the future.

Resolved, That in the future all preachers shall buy and use the "Membership Book" prepared by the Publishing House.

- 1890—Resolved, That hereafter none of our preachers shall be allowed to go out of the town or city where Conference is held during the session to preach.

- 1892—Resolved, That we prohibit any of our ministers to undertake the building of a church until two-thirds, or at least nearly that amount is secured, before the enterprise is undertaken.

- 1895—Resolved, That no evangelist, whether of our own church or any other, be granted the permission to hold meetings in our churches without the consent of the Presiding Elder and the preacher-in-charge, and that said evangelists shall be requested to produce credentials of proper authority to said minister.

- 1900—Resolved, That no member of the Conference shall be permitted to preach in any sister church on Conference Sunday morning, as it is the duty of all to be present at the ordination services throughout.

- 1902—Whereas, There are brethren who owe the Publishing House money by the transaction of business with the same, thus cutting down the dividends accruing from such business, that the Conference sorely needs to meet the claims of her claimants, and embarrasses both the Publishing House and the Conference,

Resolved, That hereafter those who are at any Conference session delinquent one hundred dollars (\$100.00) or more and have not made satisfactory efforts to pay up, shall be openly reported.

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- 1903—Resolved, That when a succeeding minister finds instances of names of individuals given him by his predecessor, as members, who, on inquiry, cannot be found, or are reported by others as having long ago left the community, or that they have even been dead for quite a length of time, he shall write to his predecessor in reference thereto, and if such predecessor cannot, or will not, give satisfactory reasons or explanations for the retention of such names, the said minister shall report the case to the Presiding Elder of the said predecessor, who shall then, unless he can otherwise satisfactorily to all parties, adjust the matter, report the same to the Annual Conference.
- 1907—Resolved, That hereafter when there is a deficiency in the missionary treasury that the same be shared by all members of Conference.
- 1910—Resolved, That the traveling expenses of all the members of the Conference in active service, including those who are for one or two years retained in the itinerancy without an appointment, be equalized; however, the preacher-in-charge, where the Conference session is being held, shall be exempted for that session.
- 1914—Whereas, The Sunday-schools in many of our societies have grown to such an extent that the election of officers by promiscuous ballot has become cumbersome; therefore be it
- Resolved, That wherever such conditions exist and circumstances warrant that a nominating committee, consisting of five members, in addition to the pastor, be elected annually at the regular church business meeting or at an appointed meeting.
- That this committee shall meet annually some time previous to December 5th, at the call of the pastor, who shall be chairman, and nominate two persons for each office to be filled, the same to meet with the approval of the pastor-in-charge, and that said committee cause such names to be properly printed on suitable ballots to be used at the annual election of Sunday-school officers.

STATE LAWS GOVERNING TRUSTEE ELECTIONS

Section 4742 Burns' Statutes, 1901, provides that the members of any church may, after giving ten days' notice by posting up written or printed notices in three public places in the vicinity of the place where such society worships, specifying the time and place of such election, elect not less than three nor more than nine

ACTIONS RELATIVE TO THE COLLEGE

trustees. Section 5018 provides that this notice may be given by publication in some daily or weekly paper in the county in which the church is situated.

Within ten days after said election there must be filed with the County Recorder a certificate setting forth the notice of such election, time, place, name of society, and the names of the persons elected as trustees. Sections 4743 and 5019.

The same laws govern the election of parsonage trustees by a Quarterly Conference.

All members of the church, regardless of sex or age, may vote, unless restricted by the rules of such church.

These laws apply to churches, whether incorporated or not. In fact, Section 4743 implies that from the date of recording the certificate of election the trustees shall be deemed a body politic and corporate. However, to be a legally formed corporation, Section 4595n should be complied with.

Actions of the Indiana Conference relative to N. W. C., Seminary, Endowment.

ACTIONS OF THE INDIANA CONFERENCE RELATIVE TO THE COLLEGE

That the Indiana Conference has not only been peculiarly favorable toward higher and Christian education, but has been vitally connected with fostering the same within our church, is evidenced by her activities in the past. Nor has she in any way lessened her labors along this worthy line, but in every advance she is to be found in the front ranks. The Indiana Conference has not always been able to see, as other Conferences have seen, and is still of the conviction that much would have been gained if her advice had been heeded in some particulars.

The Illinois Conference sent as its representative J. J. Esher to solicit the Indiana Conference, at its session in September, 1859, relative to entering a college compact. This solicitation was kindly received, but for the present declined. In 1861, when the same Conference renewed their solicitation in the person of J. J. Esher and H. Roland, the Indiana Conference appointed a committee to formulate plans whereby we might unite with the Western Conferences in this worthy project. The committee, as appointed, was composed of G. G. Platz, M. W. Steffey, F. Fuchs, Fr. Wiethaup and A. B. Schafer, who reported as favoring such a union,

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provided equal rights can be had with the other Conferences so concerned.

In September, 1862, the entrance into the compact was fully effected when M. W. Steffey, Joseph Fisher and Carl Helwig, of Indianapolis, were chosen by the Conference as trustees of Plainfield College, and J. Fuchs as member of the Executive Committee.

Year after year the Conference has been an enthusiastic supporter of the college, both by strong resolutions and financial support. Nor has the Indiana Conference failed in sending her quota of men and women, and not a few of her present ministers have secured a liberal education within her walls.

RELOCATION OF THE COLLEGE.—The college which was located at Plainfield soon proved to be of great blessing to the church, and it was evident, also, that, if it was to be of the greatest value and usefulness, it must be removed to some town having railroad facilities. The college must be more accessible. September of 1868 brought an unusual offer to the compact for purchasing a school in a new and desirable location. The trustees of the Northern Indiana College of the Methodist Episcopal Church offered to sell us, as a Conference, their college, located at South Bend, Indiana, at the nominal sum of \$6,000.00. A committee, composed of M. W. Steffey, M. Krueger and J. Kaufman, to negotiate in this matter and take it up with the other members of the compact, was appointed. The following resolution was drawn up: "Resolved, That we are grateful to receive such a liberal offering and do highly appreciate the same. However, since we, as a Conference, are connected with the college at Plainfield, Ill., and have our share of endowment to raise, we are unable, as a Conference, to purchase this Northern Indiana College, but we will instruct our college trustees to present the matter to the other Conferences in the compact, and should these Conferences concerned express themselves as favoring the purchase, we will gladly accept the same."

At the Conference session of 1869 it was reported that the college is to be relocated, either at Naperville, Ill., where a pledge of \$25,000.00 had been given and a plot of 4 acres of land, or at South Bend, where a school worth \$40,000.00 and 7½ acres of land could be purchased from the Methodists for \$6,000.00. Both places had their promoters and supporters, and against what the Indiana Conference considered her better judgment, and the larger usefulness of the school, South Bend was rejected, with its most enticing offer. Had the college been located at South Bend, there

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were good prospects of other Conferences entering the compact, which would have greatly strengthened the school in every way.

An extra session of the North-Western College Trustees was called, and at this session it was decided to move the college from Plainfield to Naperville, Ill. The committee reported, in 1870, regarding these matters, as follows: "As is already known, the trustees of North-Western College, at an extra session, removed the college from Plainfield to Naperville, Ill. Although South Bend was the place of our choice, believing that for the prosperity of the school it would have been greatly to be preferred, we will, nevertheless, submit to the will of the majority and pray God's blessing to rest upon the institution. As much as we regret that the excellent offer from South Bend was not accepted, we are, nevertheless, ready to wish prosperity to the school as before. The Indiana Conference replied: Resolved:

1. We will aid our North-Western College agent, Wm. Huelster, in collecting the unpaid subscriptions.

2. That our trustees represented us properly, inasmuch as they opposed Naperville as the location of North-Western College.

3. We rejoice that the citizens of Naperville and the vicinity, together with our agent, are erecting the college building, and we hope that, since they achieved their end and have the college in their midst, they will now complete the building and nicely pay for the same!

4. That we in no way obligate ourselves for the payment of the debts that may be made in erecting the building.

5. That, for the present, we do not think it expedient to proceed with the Theological Department. However, we rejoice that the college is in a prosperous condition, and that the Faculty is striving to meet the necessities of the institute.

OUR RELATION TO THE UNION BIBLICAL INSTITUTE, NOW EVANGELICAL THEOLOGICAL SEMINARY

The first that is mentioned concerning the work of the institute occurs in 1870, when Rev. Wm. Huelster, agent of the college, was present and urged the establishing of a theological chair in the college. The Conference could not see its way clearly at this session, but in the year following expressed the desire that, if feasible, the General Conference should take steps in that direction. Quite a number of men had attended North-Western College who were entering the ranks of the ministry, and it seemed but reasonable that opportunity should be given for theologic study.

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During this year the trustees of the college compact organized the Union Biblical Institute, which action was heartily endorsed and ratified by the Indiana Conference at its session in 1872. Moreover, it was recommended that an endowment fund should be raised, and as soon as \$15,000.00 was secured, the work shall proceed. One year later found this Conference urging the immediate beginning of the institute work, and the appointing of a professor, in order that our "young men may be the better trained to save men."

With others, it was soon recognized that, in order to maintain the institute, an additional endowment of \$5,000.00 would be needed, and earnest assistance was given the institute treasurer in the raising of this amount.

From the very first the Indiana Conference has been an earnest promoter and earnest supporter of the work of the institute, and feels justly proud of the men in her ranks that have enjoyed the privileges of this blessed institution, and that, now, one of her own ministers, Rev. G. B. Kimmel, occupies one of the important chairs in her Faculty.

ENDOWMENT FUND FOR THE COLLEGE AND THE SEMINARY

From the very founding of our higher schools of learning it was understood that such could not be maintained without an adequately large and permanent endowment fund, of which the interest alone could be used. The Indiana Conference has always gladly borne her part of this work and raised her share of the apportionment, both for the college and the seminary. When the college was to be moved and put upon a larger and better basis, she advocated no less than a \$100,000.00 endowment. When the institute called for \$20,000.00 as an endowment she was on hand to provide her share.

In 1875 the following resolution was passed: "Whereas, It is recommended by our agent, Rev. Wm. Huelster, to make this year a jubilee year for the endowment fund of the college and institute, therefore be it Resolved, That every preacher shall, if possible, collect an average of \$1.00 per member for said endowment fund." However, money proved to be very scarce during the year, and thereafter regular yearly offerings were taken instead of this spasmodic attempt.

In 1895, J. H. Yaggy addressed the Conference in the interest of finances of the college and institute, and our preachers responded with a subscription of \$1,250.00.

ORPHAN HOME AND THE INDIANA CONFERENCE

It became evident, owing to the increase along every line of college and institute work, that a larger endowment was necessary to proceed in safety. Accordingly the General Conference, at its session in 1903, recommended to these institutions, in view of the need, to take active steps at once toward raising an endowment of \$250,000.00. Our Indiana Conference placed herself in line with the other Conferences of the compact and assumed her share of the burden. The above sum was carefully apportioned by the trustees of the compact to the Conferences concerned, and it fell to our lot to raise \$27,527.67.

This amount, plus 4 per cent. interest on the amount unpaid, seemed like an unmovable and insurmountable mountain, but after it was assumed the Conference proceeded in her characteristic "hoosier" fashion to cheerfully raise the same. The Conference Branch Young People's Alliance took an active and aggressive part, and urged, in 1909, that an effort be made to raise the whole amount in four years. At the Conference of 1910 the entire sum unpaid was apportioned to the four presiding elder districts and again apportioned to the various local societies. The Presiding Elders and pastors went at the task with enthusiasm and succeeded in securing the entire amount without the aid of the college treasurer. Nearly the entire amount has been paid in, including the 4 per cent. interest.

Aside from this effort, S. H. Baumgartner found a man, Charles Meuser, of Grand View, Indiana, who gladly gave \$5,000.00 on the annuity plan, which, in due time, will become an added part of the Endowment Fund. This good brother and his wife have set an example that will bear repetition.

Orphans' Home.

The Indiana Conference, active in every other line, was not to be found idle in the matter of the needy orphans. The Annual Conference sessions witnessed considerable agitation along this line, which finally took definite form at the session held in 1864. An organization was effected for this purpose, according to the method prescribed, namely, that any one paying a sum of \$20.00 or more shall be a member, and as soon as twenty are enrolled, officers shall be elected and the society organized.

At the session of 1865 five trustees were elected, whose duty it became to solicit funds for this purpose, and as soon as \$20,000.00 was secured, to establish an orphan home within the bounds of

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the Indiana Conference. This Board of Trustees was to be regarded as "The Orphans' Father," whose purpose it was to find suitable homes for destitute children. The Presiding Elders and the pastors were made special agents in the soliciting of funds and finding needy children and suitable private homes in which to place them.

At a previous date an Orphan Home Society had been formed, which was allowed to lapse and subscriptions which had been taken for the same were not collected. The newly organized society requested that those subscriptions be transferred to the new Orphan Home Society and be paid during the current year. The Chairman of the Board was also allowed the privilege of calling the Board together to transact business during the Conference year, and to report their minutes to the Conference. The Treasurer was instructed to invest the funds on hand, with good security, at a legal rate of interest. The Board was composed of M. W. Steffey, A. B. Schafer, J. Fuchs, C. Helwig and Carl Alday (the latter two being lay members).

The work along this line began to lag a little until Rev. Zimmer, of the Ohio Conference, presented himself as a delegate from the Ohio Conference at the session of 1866. He brought an appeal from his Conference for a union of the Ohio and Indiana Conference in establishing an orphan home. Hereupon the Indiana Conference expressed the advisability of presenting the matter to General Conference, and steps be taken toward establishing an orphan home as an Evangelical Association, making the institution large and strong enough to provide educational instruction, as well as a home for the orphans. It was made plain, however, that in case General Conference takes no action in the matter, the Ohio Conference should again confer with the Indiana Conference. At the next session G. F. Spreng, of the Ohio Conference, was present and made an appeal for financial aid, asking the privilege to solicit in the bounds of the Indiana Conference. As much as the Indiana Conference was in favor of orphan home work, such privilege could not be granted at the time asked.

In October of the same year, 1867, the General Conference took over the orphan home at Tiffin, Ohio, and made it a denominational institution. The following resolution was passed: "Resolved, That we declare the Ohio Orphan Institution to be the institution of the Evangelical Association of North America, and order that the Articles of Incorporation and the Constitution be changed accordingly."

CHURCH EXTENSION

The Indiana Conference rejoiced at this action, which was of her own suggestion, and in the year 1868 transferred her orphan home treasury to the Orphan Home of the Evangelical Association, located at Tiffin, Ohio.

Church Extension.

Recognizing the value and imperative need of some fund that would assist mission churches in the construction of suitable buildings by the loaning of money at a very low rate of interest, a church building fund was started at the session in 1892, when Sister Hannah Link, of Bremen, Indiana, gave \$1,000.00 for this noble purpose. The following resolution was adopted upon the receipt of this gift: Resolved, That for a period of five years 20 per cent. of all money collected within the bounds of the Indiana Conference for any church or parsonage, either by authorized or unauthorized collectors, other than on the charge, building such a church or parsonage, shall flow into this church building fund.

At the General Conference, held in 1903, a Church Extension Society was created, and all the Conferences ratified this sane action. This society called for seven trustees in each Conference, the Presiding Elders, by virtue of their office, and others elected to fill out the full number of seven. The Presiding Elders automatically become members of this Board, and the other members are elected for a term of five years. Those who have served as members of this Board from the Indiana Conference are:

1906—S. H. Baumgartner, D. Martz, C. F. Hansing, D. D. Speicher (P. E.'s), L. Newman, G. B. Kimmel, J. H. Rilling.

1907—L. S. Fisher and J. O. Mosier automatically became members by being elected Presiding Elder in the place of S. H. Baumgartner and C. F. Hansing.

1908—J. J. Wise, as Presiding Elder, became a member in D. Martz's place.

1909—S. H. Baumgartner, as Presiding Elder, became a member in place of D. D. Speicher.

1911—J. W. Metzner, as Presiding Elder, in the place of J. O. Mosier and L. S. Fisher, G. B. Kimmel, J. H. Rilling and L. Newman were re-elected. L. S. Fisher was newly elected.

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In 1909 the Conference Board of Church Extension made the following report:

Whereas, The General Conference has urged all the Conferences having separate Church Extension funds to merge the same into the fund of the General Board of Church Extension; and, Whereas, A strenuous effort is being made to raise this general fund to \$100,000, therefore be it

Resolved, We recommend that all the moneys of our Conference Church Extension Fund be transferred to the General Board of Church Extension of our church, to become the property of, and to be administered by said Board. It shall be known as the Indiana Conference Fund, to be used for church extension purposes within the bounds of our own Conference only, at one per cent. rate of interest.

For donations to this fund see "Donations," page 343.

Camp-meeting and Oakwood Park.

In 1881 a committee, composed of three members from each Presiding Elder district, was named to see after a Conference camp-meeting, but for some reason the camp-meeting failed to appear. In 1889 a committee of five, consisting of D. S. Oakes, H. Arlen, Aug. Geist, J. Wales and G. B. Holdeman, was appointed to secure a camp-meeting outfit. A stock company was formed by a number of brethren, who purchased a tabernacle, tents, seats, etc., at a cost of \$1,000. This outfit was used for a time and then donated to Conference. In '92 a committee, composed of the Presiding Elders, D. S. Oakes, H. Arlen, D. Martz, was appointed to consider the advisability of purchasing a permanent camp-ground, and to hunt a suitable site for the same, and report to next Conference. The succeeding Conference is found instructing this committee to take immediate steps toward purchasing a permanent camp-ground on the west shore of Lake Wawassee, near Syracuse, Ind. In '94 a stock company was formed for the purpose of taking charge of the camp-meeting park, now called Oakwood Park. Efforts were made to sell 100 shares to the preachers of the Indiana Conference, the Presiding Elders being the general agents for the Conference park, and were to secure stockholders upon their various districts. Should the stock company fail to materialize by Oct. 1, '84, the Conference trustees were authorized to provide for the meeting of the obli-

CONFERENCE BRANCH YOUNG PEOPLE'S ALLIANCE

gation, and should the Conklin Hill Park Co. become an incorporate reality, the trustees shall make the necessary transfer.

In '98, the Conference Branch Young People's Alliance, through its President, Rev. H. Steininger, proposed the camp-meeting tabernacle enterprise to the Conference. The offer of the young people was gladly accepted, D. D. Spangler drafted an excellent plan for a tabernacle, 60 ft. by 90 ft., and the ministers of the Conference, headed by a few experienced carpenters, proceeded to construct it. It was a marvel in the eyes of every one, especially because it was built by preachers! The year after its building, under the presidency of S. H. Baumgartner, a floor was put in, to make it even more serviceable. This tabernacle rendered excellent service until its destruction by fire in 1914. Immediately a new auditorium was built. The ministers once more showed their skill and gave to the Conference a handsome, octagon-shaped auditorium. The lay brethren rendered splendid aid in this task, while the willing wives of the preachers prepared the meals. The trustees of the Conference managed the entire affair.

Conference Branch Y. P. A.

Active steps were taken in 1892 to organize a Conference Branch Young People's Alliance. The prime movers of such an organization were the Young People's Alliance members of Watchtower Church of Elkhart, Indiana, who, by special letter, petitioned Conference at this session to organize a Conference Branch Alliance, and to co-operate with them in convention work. At this time there were three Young People's Alliances, one at Watchtower, Elkhart; Dayton, Commercial St., and Rochester. The first convention prior to the Conference Branch organization was held in our Rochester Church, of which S. H. Baumgartner was then pastor. The Conference resolved at this session to grant the request of the aforesaid petitioners, and elected the following committee on organization: M. L. Scheidler, F. E. Zechiel, W. H. Mygrant, W. H. Brightmire and Geo. Roederer. The aim of this organization, as expressed by Conference, was "to teach practical religion and the fundamental truths of the Bible." The above committee met at New Paris, Ind., at this session, and organized as follows: Geo. Roederer, Pres.; W. H. Brightmire, Vice-Pres.; F. E. Zechiel, Cor. Sec.; M. L. Scheidler, Rec. Sec., and W. H. Mygrant, Treas. By the solicitation of the committee the different local Young People's Alliances of the Indiana Conference sent

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delegates to Urbana, where they were organized into a Conference Branch Young People's Alliance.

In 1898 the Branch Alliance gave proof of its value when it undertook the building of the tabernacle (see article on Camp-Ground), and completed the project most commendably. At the session of '99 the following resolution was adopted: "In view of the fact that the Conference Branch Young People's Alliance has, during the past year, erected a beautiful tabernacle at Oakwood Park, therefore be it Resolved, That the Branch Young People's Alliance be released this year from paying the required two-thirds of their money." One-third of all money collected flowed into the Conference building fund, and one-third into the Conference treasury.

The Branch Alliance has also been exceedingly busy in promoting missionary and educational causes. Besides supporting C. E. Ranck, missionary to China, and giving generously toward the Indiana Conference Missionary Society, she has also helped in the launching of several new missions, and gave them a proper beginning. In 1902 the Conference Branch Young People's Alliance president informed Conference that the Conference Branch Young People's Alliance desires to support, for three successive years, a new mission in the Conference. The matter was referred to the Committee on Boundaries. Kokomo city was then reported by this committee as the desired place to establish the Young People's Alliance mission, and A. S. Fisher became the first missionary. (Previous to this time, in the summer of 1890, S. H. Baumgartner preached in this city in an Independent church, but from lack of encouragement on the part of the Presiding Elder the work was dropped. The United Brethren then took up the work in this same church, and, later, bought it and organized a society which flourished. We might have had the field then if faith had been stronger. Past failures at other places had much to do with quitting here at this time, fearing another "everlasting mission.")

Since then a number of other missions have been greatly helped, chief among which were Ft. Wayne, Crescent Ave., Terre Haute, and Evansville, new mission.

District Meetings.

In 1859 meetings of the preachers on each Presiding Elder district were ordered to be held, and in 1864 a motion was supported, to hold any minister who failed to attend, should give ac-

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count thereof at the next annual session of the Conference. The traveling expenses to and from the district meeting could be collected from the various fields of labor.

In 1866 the following Business Rules governing district meetings were adopted by the Annual Conference:

1. The Presiding Elder shall be chairman. In his absence one shall be elected.

2. The session shall each time be opened with Scripture reading, song and prayer, and close with prayer. The chairman can appoint others for this service.

3. Each minister shall read a written treatise on a given subject, which shall then be openly discussed in reference to thought and language.

4. The preachers shall collect themes during the year and bring them to Conference, to be distributed by a committee to the preachers of the districts.

5. Each district meeting shall adopt its own by-laws as occasion requires.

6. There shall be preaching each evening during the meeting.

7. At the close of each district meeting, time and place for the next one shall be fixed.

In 1882 the resolution, making it obligatory to attend the district meetings, was rescinded; however, attendance at the district meetings usually has been unanimous wherever they have been held.

Conference Committees.

There are a number of standing committees that do the most of the preliminary work of the Conference session, eliminating much needless discussion by bringing matters of importance before the Conference in proper shape, so that discussion can be intelligent, and adoption or rejection be made with despatch. The standing committees are: On Worship; On Letters and Documents; On Boundaries; On Appropriations; On Episcopal Fund and Apportionment; On Conference Records; On Statistics; On Ways and Means; On Finance; On Education; On Temperance and Sabbath; On Catechetical Instruction, Sunday-School and Young People's Alliance; On Resolutions; On Conference Relations; On Memorials.

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PERMANENT MEMORIAL COMMITTEE

A permanent Memorial Committee, composed of J. H. Evans, Chairman; B. Schuermeier, Vice-Chairman, and E. W. Praetorius, Secretary, was appointed at the session in 1909. The duty of this committee shall be to gather material concerning those who have died during the year, such as would be of value to the Committee on Memorials, and present same for use to the committee that is appointed at each session.

In 1905 a Memorial Department was ordered to be established in our Conference Journal, giving, first, the name of deceased ministers; second, date of birth; third, date of entrance into the ministry; fourth, date of death and where buried. D. S. Oakes was appointed to be the compiler. This list appeared in the Journal of 1906.

HISTORICAL COMMITTEES

First Historical Committee: S. Dickover, G. G. Platz and Chr. Glaus, was appointed, in 1855, to gather material for the History of the Evangelical Association, which was to be published by W. W. Orwig.

In 1893, D. S. Oakes was appointed to write a historical sketch of the origin and development of the Indiana Conference, and that the same be published annually in the Conference Journal in a period of ten years.

In 1914 the Conference passed the following resolution:

Whereas, The time has come to conserve the valuable data of the history of the Indiana Conference, and, Whereas, It would prove of great value to have a continued history of the Indiana Conference from its inception up to the present time, and that such a history may be in a substantial and portable form.

We recommend therefore:

1. That the Presiding Elders constitute a committee to secure and publish such a history, S. H. Baumgartner, the Conference historian, to serve as chairman.

2. That no less than one thousand copies—the number of pages left to the discretion of the committee—be published and sold for not less than 50 cents per copy.

In 1915 a special Committee on Conference History was appointed to inspect materials presented by S. H. Baumgartner. This committee, composed of J. O. Mosier, Chairman, G. B. Kimmel, E. W. Praetorius, G. W. Frederick and Wm. Mertz, submitted the following report, which was adopted:

THE HISTORY OF THE PREACHERS' SALARIES

1. That 1,000 copies of the history be published, bound in cloth, and sold at a price of no less than 50 cents nor more than 75 cents per copy.

2. That E. W. Praetorius shall be appointed as editor and publisher of the same.

3. That each preacher shall be responsible for the sale of one book for every 25 members of his congregation.

Preachers' Salaries in Evolution.

THE HISTORY OF THE PREACHERS' SALARIES

In 1852 the financial support for the year per single man was \$73.92, and reasonable traveling expenses. D. S. Oakes, our first historian, stated the salary rule in vogue from the beginning as follows: "That all preachers received equal salaries, according to months, regulated as follows: Unmarried men, and those not ordained deacons, if married, were allowed twelve months, while ordained married men counted twelve months additional for their wives, and three months for each child under 14 years old. All had to report their months, and the amount of quarterage received, to the Finance Committee. This committee then ascertained the aggregate number of months, as also the total quarterage paid, from which an average to the month was ascertained, and each man received pro rata according to the number of months to which he was entitled. It followed that those who received above the average had to disburse the excess to help make up the deficit of those who fell below. Each had also to report his itemized traveling expenses, and if the committee deemed any item not just, it was reported to the Conference. After these expenses were granted as reasonable, each man's was deducted from his quarterage receipts before the dividend was struck." Average salary, 1853, \$87.24. 1854. All ministers who had to move could collect the amount of moving expenses over \$8.00, when allowed, after submission to the Quarterly Conference for investigation. 1855, \$76.68; 1856, \$73.56. Ministers who traveled to Conference and back by railroad had to pay, from now on, the excess of cost per horse and buggy. 1857, \$75.48; 1858, \$84.84. The Presiding Elders from now on were allowed house rent on their districts, provided they presented their claim to their Quarterly Conferences for allowance or rejection of the claim. 1859, \$83.76; 1860, \$92.40. In 1861 the Conference made a new basis. The

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Presiding Elders and preachers-in-charge on circuits, besides salary and reasonable traveling expenses, were now allowed moving and rent expenses, but had to collect it from their respective fields. Salaries on circuits were, from now on, independent of each other, so that each circuit preacher could keep the amount paid, in excess of his fixed salary, instead of distributing it to those who fell short. And missionaries were allowed for their salary the average between the highest and lowest salary receipts on circuits, plus reasonable traveling expenses, and moving and house rent expenses, provided these expenses were collected on their respective fields.

In 1862 the salary ranged from \$90 to \$100; in 1864 from \$101 to \$125. Ministers on circuits and country missions had now their salaries increased from 10 to 15 per cent. for living expenses, and the Presiding Elders and station pastors were put on an equality for living expenses. In 1865 living expenses of preachers were increased 10 per cent. Salary in 1866, \$118 to \$125; 1867, \$110 to \$125; 1868, \$150-36; 1869, \$188.88. At this session the plan of independent salary was redeclared as in full vogue, and the salary was now fixed on each field for the year, and the missionaries, from now on, could keep the surplus salary receipts.

THE SALARY STANDARD OF 1882

1. A preacher on probation, married or unmarried, shall be allowed no less than \$200.
2. An ordained preacher, if married, shall be allowed no less than \$400 for himself and wife, and \$33 $\frac{1}{3}$ for each child under 15 years. If single, his allowance shall be no less than \$300.
3. Pastors of city stations and missions shall be allowed 20 per cent., and Presiding Elders 30 per cent. additional to the above.
4. Each minister shall be entitled, additionally, to the necessary traveling expenses and to rent where there are no parsonages.

THIS BASIS OF SALARY WAS ADOPTED 1896

In the beginning of the Conference year the preacher-in-charge shall announce a meeting of the official members of the charge, of which he is to be chairman, who shall fix the preacher's salary and provide to raise it. The salary shall not be less than the following sums:

On circuits, married elders, \$475, and married deacons, \$425.
On city charges, married elders, \$525, and married deacons, \$475.

THE HISTORY OF THE PREACHERS' SALARIES

Probationers on circuits, married, \$375, and single probationers, \$250.

Probationers on city charges, married, \$400, and single probationers, \$300.

The Presiding Elder's salary shall not be less than \$600. The above amount shall not include house rent or traveling expenses, which shall be added.

A NEW STANDARD OF SALARY ADOPTED APRIL, 1903

The new standard was prefaced by reasons as follows: The times demand a better prepared ministry, requiring years of study; the increased cost of living; the inadequacy of the standard of salary set by the Conference, and the greatly improved condition of the laity.

Therefore Resolved, That, exclusive of traveling expenses and rent, the following shall be the minimum of salaries in our Conference: Single probationers, \$300; married probationers, \$375; deacons on circuits, \$425; deacons on city charges, \$500; elders on circuits, \$550; elders on city charges, \$600; Presiding Elder's salary shall not be less than \$900, including traveling expenses and rent.

Resolved, further, That at the beginning of the Conference year, as soon as the preacher's claim has been presented and accepted, the class-leaders and exhorters shall assist the stewards in each society in apportioning the claim among the members, to inform each one of the amount, and to request payment in quarterly installments in sufficient time before each Quarterly Conference.

This resolution did not apply to city charges that had an adequate financial system.

A NEW STANDARD ADOPTED APRIL, 1908

The General Conference, held October, 1907, expressed the belief of a shortage of efficient ministers in the church, to be attributable, in part, to an inadequate financial support of the ministry and increased cost of living from 20 to 40 per cent. Because of this fact the Indiana Conference, in April, 1908, made an appeal to the Conference constituency for better support according to the following minimum standard (see page 107, Conference Journal, 1908):

Single probationers, \$450; married, \$450, and rent; deacons on circuits, \$500, and house rent; in cities, \$550, and house rent; elders on circuits, \$600, and house rent; in city missions, \$650, and rent; on city stations, \$700, and rent; Presiding Elders,

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\$1,000, and rent. Moving expenses of all to be paid by fields and districts to which a minister is appointed. By this standard all former ones were rescinded.

AN ADDITIONAL PRESIDING ELDER STANDARD ADOPTED, 1911

Whereas, The office of Presiding Elder is one of high dignity and great responsibility, requiring ability of no ordinary degree; and, Whereas, In the absence of any fixed amount of compensation the pay received in the past by these officers of our Conference has not been in keeping with the importance and dignity of the office; therefore be it

Resolved, That this Conference fix the amount to be paid the Presiding Elder by each district, and that these amounts be prorated or apportioned among the appointments on the districts.

REPORT OF COMMITTEE ON PRESIDING ELDERS' CLAIMS

The Committee on Apportionment of Presiding Elders' Salaries for the coming year would report as follows:

Resolved, First, That each field of labor, with but very few exceptions, raise the same amount of money for the Presiding Elders as last year.

Resolved, further, That it shall be the duty of every preacher on the first Sunday he is on his field of labor to clearly explain to his people and his official board at each appointment the purpose and spirit of the reduced number of Presiding Elder districts.

Resolved, finally, That the Presiding Elder ask each preacher-in-charge at the first Quarterly Conference whether the above instruction has been complied with.

Donations and Bequests to the Indiana Conference and Institutions of the Church.

The members of the fields of labor of the Indiana Conference, blessed with this world's goods, believe in "honoring the Lord with their substance," and remember the various institutions of the Conference and the church. It is only to be regretted that not more of our people have received a like vision, but it is to be hoped that in the near future a goodly number of loyal Evangelicals will join this blessed company of royal givers!

Many gifts have been made during the years that cannot be put into statistics because of their nature, but which have, nevertheless, been of untold blessing. One example of this sort of giv-

DONATIONS AND BEQUESTS

ing may be mentioned as an example of others: George Wise, Sr. (father of J. J. and D. O. Wise, ministers of our Conference), boarded and roomed three young, unmarried preachers in his own home, a year each, gratis, while they were serving the charge, of which he was a member. This was a great help and encouragement to these young men and to the Conference.

The following are the donations and gifts, so far as can be ascertained, which were made year by year:

- 1857—Peter Burgener gave two lots, one in Olney, Ill., and the other in Evansville, Ind., to the Conference Missionary Society.
- 1858—John Kerstetter gave the Conference Missionary Society \$400.00 to establish a permanent missionary fund, on condition that the Conference arrange to pay \$600.00 on the church at South Bend. The Conference members responded at once with \$220.00 toward the \$600.00. When the preachers did so nobly the laity could not be idle.
- 1863—David Garl bequeathed \$100.00 to the Conference.
- 1868—Emanuel Niederhauser, of Linn Grove, gave \$50.00 to the Indiana Conference Treasury.
- 1871—About this year, Rev. G. Kloepper willed \$600.00 to the General Missionary Society of the church, but later paid it before his death as an example and incentive to others.
- 1872—Elizabeth Hartung, member of Elkhart society, willed her estate to the Indiana Conference. The same was applied on the indebtedness of the Elkhart, Division Street Church, with the provision that half that amount shall, without interest, be applied to the building of an English church in its proper time.
- 1886—Father Henry Klein gave \$300.00 to the Indiana Conference.
- 1892—Hannah Link, of Bremen, Ind., donated \$1,000.00 to the Conference, to be used as a basis of a permanent church building fund.
- 1895—By request of Conference, Mrs. Mary Porr, widow of Rev. P. Porr, deeded her property in Dayton to the Indiana Conference, with the provision that she retain a life lease on the same, and that the Conference keep the property in repair and pay the taxes thereon. At her death, in 1912, the property was sold for \$1,300.00, and the proceeds flowed into the Conference Treasury.

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- 1897—Rev. F. Wiethaup, being without any direct heir, willed his possessions to the church as follows: \$600.00 to the General Missionary Society, \$100.00 to benevolences, \$100.00 toward the new church in Huntingburg. The remainder—after all necessary expenses were paid—was to be given to mission work in Germany and Japan.
- 1900—Sister Fredericke Wolf, of Marshall, Ill., bequeathed \$200.00 to the Conference, of which \$100.00 was returned to the local society in Marshall for the repair of the church.
- 1902—John Voltz, of Arlen Co., Ind., bequeathed toward the Indiana Conference debt fund \$100.00.
- 1905—The Spangler heirs of Bunker Hill, Ind., donated \$100.00 to the Conference, to constitute a permanent fund for superannuated preachers, widows and orphans.
- 1907—Aug. Werner, of Medaryville, Ind., bequeathed \$400.00 to the Indiana Conference Missionary Society. Mrs. Anna Mertz, of Vera Cruz, \$50.00, and of Noah Barnheisel from Akron, \$25.00 was received. Mrs. Geo. Smith, of Salem, Elkhart, \$100.00 was received in memory of her son, Clinton. Mrs. Verena, of Vera Cruz, Ind., gave \$25.00. All these gifts went to the permanent missionary fund of the Conference.
- 1908—Anna Rohrer Schamory, of Elkhart, Ind., willed the Indiana Conference \$150.00, with other bequests to general benevolences of our church. Philip Hertel and wife, of Van Wert, O., bequeathed \$100.00 to the Indiana Conference church building fund. Mrs. Charles Conrad, of Bunker Hill Circuit, \$25.00 to the charitable fund of the Indiana Conference, and \$25.00 to the permanent fund of the Indiana Conference Missionary Society. Mrs. Mary Holde-man, of Elkhart, Ind., \$125.00 for the Indiana Conference permanent missionary fund.
- 1909—Sister Mary Crowder, of Bunker Hill, gave \$25.00 for the charitable fund of the Conference. S. L. Smith, of Akron, Ind., and John Trachsel, of La Gro, Ind., each gave \$25.00 for the Conference student aid fund. Geo. W. Green and his wife, Julia J., of near Winnamac, Ind., deeded their farm of 80 acres, and donated \$2,100.00 in cash to the Board of Trustees of the Indiana Conference on the annuity plan, with the provision that they have the proceeds of the farm and the interest on the money during their natural life. After this a proper division is to be made. They

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also donated in the form of an annuity \$1,000.00 to the North-Western College Endowment Fund in about 1906.

1910—Peter Wiest, of Bremen, Ind., provided in his last will and testament that, at the death of his wife, Rachel Wiest, the Indiana Conference should receive \$1,500.00 for the promotion of Christ's cause within her borders, and the Missionary Society of the Switzerland Conference should receive \$500.00. That \$600.00 of the donation to the Indiana Conference shall be placed in the permanent missionary fund of the Conference, to be known as the Peter Wiest memorial fund. The remaining \$900.00 shall flow into the Conference Treasury. Geo. Gottschalk, of Linn Grove charge, bequeathed \$100.00 for missionary purposes. This sum, by the special desire of the wife of the deceased, was appropriated to the Crescent Avenue Mission Church of Ft. Wayne, Ind. A good brother on Celina charge appropriated \$71.00 of his tithe money for the purchase of a church lot in Celina, Ohio. This was a good beginning of a prosperous mission, now in this city.

1911—Through the efforts of S. H. Baumgartner, Brother Charles Meuser, of Grand View, Spencer Co., Ind., gave a donation of \$5,000.00 on the annuity plan to the Endowment Fund of North-Western College, which sum is to be credited to the Indiana Conference over the regular amount assumed. At the same time, on the same plan, he donated \$5,000.00 to the Orphan Home of the Evangelical Association at Flat Rock, O. The Conference expressed her highest appreciation to this brother for his very generous gifts to these institutions.

The following gifts were given to the CHURCH EXTENSION SOCIETY: Charles Hartman, \$1,000; Katherin Hettler, \$2,500; from Indiana Conference church fund, \$1,247.91; Indiana Conference Branch Young People's Alliance, \$765; John Koch and wife, \$1,000; Andrew Kramer, \$1,000; Andrew Kramer fund, \$2,000; J. A. Oneth, \$100; D. L. Speicher, \$100; Mr. and Mrs. Shoenherr, \$2,000; Mr. and Mrs. D. E. Speicher, \$100; the S. S. Speicher heirs, \$255.35; A. D. Kroft, \$100.

The following gifts were given to the SUPERANNUATION FUND: Andrew Kramer, \$1,000; G. W. Frederick, \$500; E. F. Kimmel, \$500; Katherin Hettler, \$500; D. L. Speicher, \$500; Chas. Hartman, \$500; A Friend of Indianapolis, \$500; John Koch, \$500; Geo. Schafer, \$125; F. H. Hirsch, \$100; W. L. Miller, \$100; W. G. Schaefer, \$100; Harry Krause, \$100; J. E. Meyer, \$55; E. M. Ray,

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\$50; Wm. Mertz, \$50; W. L. Easterday, \$50; W. H. Ecki, \$50; A Friend, \$50; Frank Krause, \$50; A Friend, \$30; Winey Bros., \$100; P. Moore, \$25; C. W. Grau, \$50; Geo. Wise, Sr., \$25; W. W. McCurtin, \$25; Incognito, \$25; J. W. Bucks, \$25; Franklin Ott, \$25; Dr. Carl Winsch, \$25; Geo. Schafer, \$25; Geo. Wise, Jr., \$10; Henry Schlerb, \$10; Conrad Meyer, \$10; Eliz. Barnheisel, \$10; Mrs. L. Cook, \$10; Ray Bowen, \$10; Ira Faulkner, \$10; Geo. Zechiel, \$10; Mrs. R. Hawk, \$10; H. Schuermeier, \$7; Fred Schmoe, \$5; A Friend, \$5; J. F. Ude, \$5; Lillian Graf, \$5; C. W. Zehner, \$5; Mrs. C. Kalwitz, \$5; Incognito, \$5; Phil. Moore, \$5; Mrs. A. Schoenherr, \$2; Chr. Bandow, \$2; Gust. Kalwitz, \$3; Fred Guse, \$1; A Friend, \$5; Alva May, \$5; J. H. Evans, in honor of his foster parents, \$100; C. W. Zehner, \$100; Noah C. Lehman, \$100; Chas. Rhoades, \$100; F. C. Laudeman and Wife, \$100; W. Iwan, \$100; Lewis Cauffman, \$50; Mrs. Mary Hirschman, \$500; Henry Schlosser, \$500; John C. Soltau, \$100; A Friend, \$10; J. W. Null, \$25; Mrs. L. Parker, \$5; Rev. W. H. Mygrant, \$5; Elva Lander, \$2; G. F. Bandtel, \$20; A Friend, \$50.

It is to be greatly desired that these noble and gracious gifts will be a stimulus to others. The benevolences should be remembered by repeated givings, and in the last will and testament. One's life can be made to speak even though the mortal body has been laid to rest, and the generations to come will arise and call "blessed."

Interesting Miscellany.

That strange things, and, sometimes, queer and even unjust happenings, occurred during these many years, is only to be expected. A few of these items are here inserted. In 1856 the Presiding Bishop arrived at the Conference session one whole day late. The Conference had been duly opened, but, upon his arrival, it was voted that he, the Bishop, should preside during the remainder of the session! It was his right, by virtue of his office, to do so without any such action. At the same session it was decided that each preacher going to and returning from the Conference session via the railroad must bear all his own expense in excess of what it would have cost him had he gone per horse and buggy! In '67 a great improvement was made in the matter of lodging at Conference sessions. Hitherto it had been the rule that every preacher attending the session change the place of his lodgings daily, but at this session it was decided that there would

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be a change only every other day. It saved the transfer of the luggage so often! In '98, when a Presiding Elder was to be elected to fill the vacancy created by the resignation of a certain Presiding Elder, it was decided to elect one to fill out the unexpired term only. General Conference, however, decided this action to be irregular, and the newly elected elder held his office for the full four years. In '57 each missionary was instructed and required to pay 6 per cent. interest on the missionary money he received in excess of \$25. In '97, when the full appropriation failed to appear, each missionary was paid but 90 per cent. of his appropriation. This was not only unjust, but exceedingly oppressive to those receiving large appropriations. Some voted very heartily for this unjust measure, but at the next session, after they had served a year on a mission field, they lost all faith in such actions! A far better and more brotherly resolution was adopted in 1907, when it was resolved that, in case there be a deficit in the missionary treasury, all the members of the Conference shall equally share the same. Since then the missionaries have received their full appropriations.

Flood experiences at two sessions were not so pleasant. In 1866 and in 1913 two notable floods harassed the territory of the Conference, causing great loss. Concerning the one in '66, D. S. Oakes writes: "This was a very rainy season, resulting in high water. When nearly the entire Indiana Conference arrived at Terre Haute, on their way home from the session just held at Evansville, Ind., they met with a great number of preachers of the Methodist Episcopal Church, who were likewise returning from their session. The depot was thronged with preachers, and it would surely have been a lively religious time had not distressing news of floods and impassable bridges reached them. Presently the word was brought that the railroad bridge between Terre Haute and Indianapolis—the very way that most of the ministers were going—was impassable. A panic almost ensued." A few of the brethren hastily boarded a train going west, and in a very round-about way finally reached home. The great majority had to spend nearly a week before they reached home. In 1913 a deep depression rested upon the Conference session, caused by the terrible and disastrous flood reaching over Indiana and Ohio, which caused the destruction of property amounting to millions of dollars, and many deaths in some cities. Many of our own people in Dayton, O., Ft. Wayne, Peru and Logansport sustained great loss, and considerable damage was done to their churches. However, none of our members lost their lives, for which all were

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devoutly thankful, though some had very narrow escapes. A number of the ministers had a hard and perilous time to get to Indianapolis, the place of Conference session. Some arrived quite late. One did not get to come at all, due to the flood robbing him of his necessary apparel. These facts brought a depression upon all that could not be shaken off, and which had a visible effect upon the session of the Conference. Action was taken by the Conference to look after the interests of our flood sufferers in a financial way. The people of other congregations who escaped the flood at once liberally responded to appeals for aid, one society giving \$1,000.00, and the committees appointed to make the distribution of the flood fund nobly discharged their duties with fairness to all concerned. The suffering congregations gratefully received this help from their church friends.

Once in a while reprimands were delivered to delinquent brethren. In '60 one brother had to hear of it that he left his field during the year without a valid reason. In '66 another was severely censured because he broke an engagement vow, and, therefore, had his ordination as deacon deferred. A third had charges preferred against him in '73 because he consulted a fortune-teller. He humbly sought forgiveness for his gross error and was retained. A fourth was brought to task for absence from the Conference session and for not presenting his annual reports in a proper way.

At various times brotherly acts of kindness were shown in a financial way. One brother was reimbursed for money which had been lost in transit to the Publishing House. Another was helped to purchase a horse in place of one he had accidentally lost by death. Still another received aid who had lost a valuable part of his household effects in moving. And a number of such happenings occurred to cheer and assist a brother in need.

Woman Suffrage was upheld in the church. In 1871, in answer to a Mrs. H., of Indianapolis, whether women have a right to vote in church affairs, the following declaration was given by the Conference: No church society has the right to deny women who are full members of the society the right to vote in business meetings of the church, in view of the fact that women are expected to take part in defraying the church expenses, and especially also in view of the fact that there are widows and maiden ladies in societies who can have no substitutes, and would, therefore, be wrong to deprive them of their franchise.

Several times since Woman Suffrage, in a national sense, has been endorsed by suitable resolutions.

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In 1867 the Conference got the mutual aid fever and appointed a committee, consisting of B. Hoffman, M. W. Steffey and E. L. Kiplinger, and, after a year of patient waiting, the project was abandoned with disgust.

In 1878 initiatory steps were taken to inaugurate "The Indiana Conference Fire Insurance Co." Blanks were issued, and a constitution with by-laws was formulated, which ended the matter! In 1895 a committee of three was appointed to draft a suitable constitution for a mutual fire insurance for our churches and parsonages, and in '97 the Conference Board of Trustees was empowered to take such steps as were necessary to complete such organization. After a delay of several years it was discovered that, owing to the fact that the Indiana Conference extended into four States, it would be impractical to comply with the fire insurance requirements of each of these States, and, in 1900, the project was dropped.

It seems as though tobacco was used by some of the Conference members during the sessions. Hence it was tabooed in '62, '71, '86, forbidden altogether, at last, to new applicants for the ministry. The resolution of '62 reads: "It shall not be permitted for any member of the Conference to use tobacco on the Conference floor"! War was considered as a great evil, but a lesser evil than slavery, and, therefore, none were prohibited from taking active part. The disapproval of the Conference of '60 rested upon secret societies and Sunday-school gift and reward books; upon the former because they were considered a detriment to real church life, and the latter were considered a species of lottery. The session of 1885 condemned the skating rink as "a grave evil," and to be shunned.

In 1914 every preacher that failed to have the episcopal portion in the hands of the treasurer by October was called to give account of such negligence.

In 1871 Republican candidates for United States President and Vice-President, U. S. Grant and S. Colfax, respectively, were made honorary members of the Indiana Conference Missionary Society, and Mr. Seymore a life member. J. Kaufman, and lay members W. Just and C. Liphart, of South Bend, had the honor of presenting the certificate to Mr. Colfax.

PARSONAGES

Whereas, Quite a few of our parsonages are not kept in a comfortable condition and in good repairs; and

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Whereas, The moving of heavy furniture involves a risk and expense; therefore be it

Resolved, That we commend those societies who have taken advanced steps in these matters and would encourage others to install furnaces and other heavy furnishings.

DISTRICT PARSONAGES.—The agitation of securing district parsonages resulted in appointing the following persons to assist the Presiding Elders in this matter: Ft. Wayne District, Mrs. Cath. Hettler and And. Gottschalk; Indianapolis District, And. Kramer and E. Pfaul; Elkhart District, G. W. Frederick and E. Hering; Louisville District, H. Duffendach and L. Katterhenry. No further action was taken.

Several unusual, but very pleasant, events occurred during the Conference sessions. In '86, on Sunday, the Conference had the privilege of having the presence of two distinguished divines from the United Brethren Church, Bishops Wright and Weaver. Bishop Thomas Bowman invited them to participate in the ordination of all deacons, namely, G. B. Holdeman, P. A. Orth and F. Rausch. In '91, Kichinosuke Kaneko, a Japanese, was licensed as a preacher on probation, as the Japan Conference had not yet been organized. Going to the Conference at Huntingburg, in 1908, a special car was chartered from Indianapolis for the brethren coming from Northern Indiana, who were thus spared the inconvenience of making three changes on the road. It was a great and uplifting experience, and highly appreciated by all in the group.

In 1912 the General Conference officers of the United Brethren Church, residing in Dayton, were introduced to Conference in a body, whereupon Dr. Funk, publisher, and Colonel Cowden addressed Conference in a fraternal manner. The chairman responded to the address in a very befitting manner.

The following suitable resolutions were read and adopted:

Whereas, The General Conference officers of the United Brethren Church, resident in Dayton, O., have visited our Conference in a body, and have thus manifested a most affectionate fraternal and Christian spirit, to which Dr. Funk, their spokesman, and Colonel Cowden have given voice in most felicitous addresses; therefore

Resolved, (1) That we greatly rejoice in this unusual occurrence, which portends a constantly increasing spirit of unity and fraternity among the followers of Him who prayed that we should be one in order that the world might believe.

(2) That we rejoice in the continued prosperity of the United Brethren in Christ, in all their interests and enterprises,

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and sincerely wish them an ever enlarging sphere of influence and usefulness.

(3) That we heartily reciprocate this fraternal spirit and earnestly pray that the spiritual descendants of Philip Otterbein and of Jacob Albright, one in doctrine, one in spirit, one in method, one in polity, practically contemporaneous in history, may more and more foster and promote the spirit of unity and co-operation which is so essential to the highest realization of God's purpose for His church in the world.

In 1915, the Reverends E. J. Maupin, Willard Pell, E. E. DeWitt and O. A. Trabue, of the Methodist Episcopal Church, representing a fraternal delegation from the North Indiana Conference of the Methodist Episcopal Church, were introduced to Conference.

Dr. Trabue conveyed the greetings of said Conference now in session at Auburn, Indiana. The chairman responded in a few well-chosen remarks.

The following resolution was then adopted:

Inasmuch, As the Committee on Resolutions will not be able to report concerning the visit of the fraternal delegation of the North Indiana Conference of the Methodist Episcopal Church to this Conference in the presence of these visiting brethren; therefore be it

Resolved, That we, as a Conference, greatly appreciate the spirit manifested by this fraternal visitation. That we have listened with pleasure to the fraternal address of their spokesman, Dr. Trabue, and that we respectfully request him to convey the greetings of this Conference to the Northern Indiana Conference of the Methodist Episcopal Church.

A DOCTRINAL STATEMENT

At the session, held in 1897, the following holiness resolution was adopted:

Whereas, The subject of Holiness has been discussed and considered on this Conference floor, and

Whereas, There has arisen a difference of opinion regarding whether or not sanctification is a second work of God in the heart; therefore

Resolved, That we, as members of the Indiana Conference, will stand by the doctrine of holiness as taught by our church fathers and as has been explained by our Senior Bishop, J. J. Esher, on this Conference floor, viz., "That entire sanctification is not to

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be considered as a second work, distinct from regeneration, but as an advanced and higher degree of the believer's state of grace, and in the divine life into which he enters in regeneration, whereby he is made a partaker of the divine nature and the divine life, and becomes a temple of the Holy Ghost, by whom he is sealed unto Christ and the communion of his saints, and who dwells in him as the earnest of his inheritance here, in the kingdom of grace, and finally in the kingdom of glory, and by whose gracious work in him he is cleansed from all sin and perfected in the love of God, to keep the commandments of God, and to a constantly increasing growth in divine knowledge, spiritual strength, fruitfulness in good works, and blessedness of this state of grace, all of which has its beginning in regeneration, whereby its elements and potency are implanted in the heart of the regenerate, or the child of God, and to the perfection whereof the child of God attains by walking in the light of God's truth, and by the faith of Jesus Christ. Entire sanctification, then, is not a second and separate work from regeneration, but, rather, the continuation of our renewal and perfection in Christ by one and the same gracious work of the Holy Spirit."

Reminiscences.

BY D. S. OAKES AND OTHERS

In the early days of the Conference, two of the great pioneers from another Conference, and who were now well along in years, were to preach at one of the sessions. These great men from abroad were to be an inspiration and pattern to the young, inexperienced men that formed this new Conference. But, alas! both of them were so badly brushed that no one knew just what they wanted to say! This was an encouragement to the young and timid men of the Conference!

Bishop Jos. Long was not only noted for his extraordinary profundity, eloquence and unction, but, also, for a peculiar brusqueness of speech which not only caused some to fear him, but, also, sometimes caused himself deep regret. At the Conference session, held at East Germantown, in 1862, a resolution was passed, requiring the Bishop to go to a certain place to try to effect the adjustment of a very unpleasant and complicated affair. The Bishop demurred, but the Conference was inflexible. When he saw the inevitable he impulsively exclaimed, "Da möcht' der Hund Bischof sein" (Here the dog might be Bishop). The inconsiderate and

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uncouth expression struck the Conference with manifest astonishment, mingled with disapproval, which, of course, the Bishop observed, and he realized the impropriety of his undignified exclamation. At noon one of the Presiding Elders, boarding at the same place with the Bishop, having occasion to go up-stairs, was astonished to find the Bishop sitting on one of the steps of the stairway with deeply bowed head. He asked: "Ei, Bischof, was machst du da?" (Why, Bishop, what are you doing here?). The reply was: "Ich bin am Busse tun" (I am repenting).

A certain well-meaning brother in the Conference was disposed to have something to say, whether pertinent or otherwise, upon every subject coming before the Conference. It tried the Bishop's patience. One day this good brother again arose, without really having anything to say to the point, and began somewhat hesitatingly, when the Bishop, adjusting his wig, looked out from beneath his massive eyebrows, said, "Brother, if you don't know anything to say, keep still." This same brother, on another occasion, having left the Conference room, returned just as the "ayes" on some motion were being called. Without knowing at all what was pending, he responded with a voluminous "Ja" (Aye). The Bishop looked at him somewhat humorously and asked, "Brother, what did you vote for?" The brother was non-plussed, but not suppressed, and the Conference was amused.

At the Conference of 1865 it was the privilege of D. S. Oakes to share the Bishop's place of entertainment at Dr. B.'s. The doctor was very partial to "secret orders," and the Bishop was equally averse. On Sabbath morning the Bishop rose early and, taking his seat in the family sitting-room, was intently studying his Bible, preparatory for his ordination sermon of the day. As soon as the doctor came in he began a strong advocacy of a certain order. The Bishop answered in monosyllables. This was continued until time for family worship. After prayer the doctor again began and resumed his fusillade after they were seated at the breakfast table. Finally the Bishop said very calmly, "Doctor, if I were not afraid of offending you, I would like to say something." "Oh, no, no," said the doctor, in his most suave manner, "you will not offend me at all." "Well," said the Bishop, sternly, "all morning you have been annoying me with your talk about your orders, and you know I have to preach today. *I believe it is of the devil.*" The doctor was most effectually squelched.

D. S. Oakes, in speaking of old pioneer workers, their guilelessness and unselfishness in their labors with one another for the Master, cites two cases: "Rev. B. was a college graduate and a

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man of courteous manner and gentlemanly bearing. On a certain field of labor, which he served, lived a Brother M., who was illiterate and who harbored an innate antipathy to the preachers, especially if he was solicited to contribute for any benevolent or religious cause. After Rev. B. had left the work his successor, one day conversing with M., in some way mentioned Rev. B.'s name, whereupon he was greeted with, "Huh! B. don't know as much as a last year's bird's-nest." As a contrast to the above, Bro. Oakes cited a case of a brother who was three years under his pastorate, who called himself "Joe," and by the people was generally called "Honest Joe." He came out of "Babel," as he himself often said, and thanked God publicly that he came to the light. He was converted and joined the church some time in the '40's. O. says, "One day he brought me a load of hay; as he was driving in, a neighbor, an old and prominent citizen, came across the way to look at it. I remarked, 'That is good hay, Mr. I.' He replied, 'If Joe says so it is.' I felt proud of my rural parishioner. His regular subscription at the annual renewal of their missionary auxiliary was ten dollars, besides his frequent special contributions for that purpose, and yet his farm consisted of but 40 acres. One day I drove out to Joe's house, and while there he asked me if I knew of anyone wanting to buy a good young cow. I said, 'Yes, Brother H. has just lost his cow.' The H. family were poor members of our church in town. Joe looked queer and shrugged his shoulders. I was surprised until he said, in his quaint drawl, 'Yes, I don't like to let H. have her, for I don't like to charge him full value, since he is a poor man, and this is not my cow, but the Lord's, and I don't like to sell her under value.' He then told me how the dam of this cow, when a calf had sickened and he had promised the Lord if he would spare the dam for the calf's sake, he would raise the calf for him." He also told me of an experience he once had with a fine calf which was a gift to the Lord. "One day the butcher came to buy it. He wanted seven dollars for it, but the butcher said he would give but six; so he let him take it. But no sooner was the butcher gone than the devil came and said, 'Ah, ha, Joe, if that had been your calf you would have stuck for your seven dollars, but since it was the Lord's, and didn't affect your pocket-book, you let it go.' 'But,' said Joe, 'I soon got ahead of the old fellow there. I reached into my pocket and put another dollar to it. So now I want full price for this cow.'" Joe also had an orchard in which one tree was the Lord's, and all the proceeds of it that could be disposed of went for some special religious purpose. It was a remarkable fact, observed by many and by me,

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that one year, while all the orchards between B. and M., a distance of fifteen miles, were nearly without fruit, Joe's orchard, the Lord's tree included, was loaded.

D. S. Oakes once related a circumstance about as follows: At a revival, held in Eastern Indiana, a big sinner, possessing a deep voice, came to the altar with other penitents. He bawled out loudly for mercy. But it was soon discovered that he was feigning penitence. The preacher then bowed in prayer, imploring God to save the sincere penitent, and then he asked the Lord to have pity upon this big, bawling bullfrog. This stopped his bawling and mockery. After this he was known as "big bullfrog" in this community.

At the Conference session in Louisville, Ky., in 1898, a witty remark fell from the presiding Bishop. A young brother, who, upon the discussion of some subject, arose and stood in the main aisle, close to the Bishop, said, "I fail to have an understanding," and then hesitated, when, suddenly, the Bishop saw his good-sized feet, said, "It appears to me you have considerable *understanding*."

At a revival meeting, conducted in the Methodist Episcopal Church in Bippus, Ind., the historian assisted the Methodist Episcopal pastor. One evening, when the pastor gave the invitation for sinners to bow at the altar, two young men came forward from the rear of the church, knelt at the altar, then, putting their hands before their faces, looked at each other between their fingers and grinned. This was seen by the brother assisting, who determined that it was meant for pure mockery, or a huge joke. Having so informed the pastor, who rather doubted their insincerity, he asked a United Brethren class-leader to talk law and Gospel to one, while he would attend to the other. The mockers grew uncomfortable and wished themselves away. But there was no getting away, as both were constantly spoken to with great earnestness to the close of the meeting. When the meeting was out they both broke for the door. The next morning it was learned that the saloon-keeper of the village had dared them out to the altar on a wager of \$5.00 and all the beer they wanted to drink that night. They brought evidence to the saloon-keeper that they were at the altar and got their money and beer. Then the saloon-keeper dared them to repeat the act upon a second wager. But they would not for any money or beer. They had their fill of going to the altar. They confessed they had a hot time at the altar and would not venture any more such experiences and be talked to as they were that night.

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An eccentric Brother M. in the city of K. was a general "knocker." He was bitter against organs in church, claiming that the very devil lives in them. He found great fault with preachers who wore whiskers or a mustache. He said one time that preachers with a mustache remind him of a man who tried to swallow a whole fox and could not get the tail down. He was a staunch Democrat, and, having little use for a Republican, when his wife died he carefully chose pall-bearers of his party, but after the funeral was to discover that he had had one Republican!

In '87, P. E. Berger found it necessary to locate, and, therefore, resigned his office soon after Conference. H. Arlen, who had been appointed to Van Wert, was elected in his place. Someone would have to be sent to Van Wert, and word came to S. H. Baumgartner from his Presiding Elder that in all probability he would have to move to Van Wert. The people at West Point, now Bippus, where B. was stationed, strenuously resisted, and, moreover, the elder instructed him to wait for more definite information. One card after another came, bringing the same intelligence. After a five weeks' suspense word was received to get ready to move to Van Wert. Carpets that had been carefully tacked down were just ready to be taken up, when, lo, a telegram came, saying, "You need not move; J. H. Evans will go to Van Wert." It was, indeed, a tedious trial for one just starting out, but a good brother consolingly allowed, "If Brother B. and his wife are gold, they will endure the test"!

General Conference Recommendations

The Indiana Conference has ever been in the forefront in the great work of the church, and has manifested it by active interest in the deliberations of the General Conference. Among the many recommendations that she presented these seem to be of most vital concern:

1854. That the basis of ministerial representation to General Conference be one for every seven ministers in the itinerancy instead of one to four, as had been the case heretofore, and that the exhorter's term of office be two years, as is the case of class-leaders.

1899. That a suitable Quarterly Conference record be published, wherein the proceedings of the Quarterly Conferences may be properly and uniformly recorded.

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1907. The Conference voted against the removal of the time limit by a vote of 62 to 9.

1915. Again the Conference, this time unanimously, voted against the removal of the time limit.

LAY DELEGATES TO GENERAL CONFERENCE

Inasmuch as the present law of electing nominees as candidates for lay delegates to General Conference (Discipline, paragraph No. 86, page 59) is somewhat cumbersome to carry out, and does not always result in the election of the best and most efficient men for lay delegates to General Conference, from the fact that many Quarterly Conferences are unfamiliar with the needs of the church and the ability of men on the different fields; therefore

Resolved, That we recommend that the present law shall be so amended as to read, "The lay delegates to General Conference shall be elected from among the lay delegates and alternates in the Annual Conference at the annual session immediately preceding the session of the General Conference," thus assuring as lay delegates to the General Conference men who have at least some experience in Conference work, and thus also do away with the necessity of electing the nominees for candidates to Annual Conference by the Quarterly Conference members, as now prescribed.

Resolved, further, That the secretary of each Annual Conference shall provide printed ballots with the names of such delegates and alternates at the time of election of lay delegates to General Conference, from which number the members of Annual Conference shall elect the required number of lay delegates and alternates to General Conference.

REVISION OF CHURCH HYMNAL

Since it is very essential that every church has and use in the public worship a hymnal peculiarly her own, and believing that the Evangelical Hymnal should hold such a place in our denomination, but being convinced that its revision would make it even a greater blessing than it is now; be it

Resolved, That the Indiana Conference delegates to General Conference be instructed to petition that body for an action which will at once effect such revision.

CONCERNING GRADUATES

Resolved, That our delegates to the coming General Conference be instructed to introduce and support the following recommendation from the Indiana Conference:

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Whereas, North-Western College and the Evangelical Theological Seminary, of Naperville, Illinois, and Schuylkill Seminary, of Reading, Pa., are Evangelical institutions, founded by Evangelicals, for Evangelicals, in charge of competent, loyal Evangelicals; and

Whereas, The requirement that students of these institutions pass the academic and theological studies, provided by the Conference Examining Boards, imposes heavy and needless burdens upon such candidates for ministerial orders who have already completed such studies in the regular curriculum of these schools; and

Whereas, Such requirement serves practically to discount the work of our own institutions of learning,

Therefore, Resolved, That we recommend—

1. That there be framed and included in the Discipline of the Evangelical Association, a provision which shall exempt students of our educational institutions from examinations in any and all studies properly completed in these institutions.

2. That in order to claim such exemption the candidates must present proper certificates from these schools, attesting the fact that they have passed examination in the studies mentioned.

3. That certificates and diplomas from any other institutions, recognized as of equal rank with the above mentioned schools, may be accepted as evidence of the scholarship of the candidate.

4. That any licentiate who has completed the full course of study in the Evangelical Theological Seminary and has passed the examinations entitling him to a diploma from that institution, shall be excused from examination in all the biblical and theological studies in the Conference courses.

5. That the General Conference shall appoint a commission which shall formulate a uniform test as to the licentiate's personal attitude to the doctrines and faith of the Evangelical Association.

Lay Delegation to Annual Conference.

The Conference session of 1909 was privileged to have the presence of lay delegates. It was an innovation that was heartily welcomed and more thoroughly appreciated as the years went by. At the session, held in 1910, the lay delegates presented the following resolution that was signed by all of them:

To the members of the Indiana Conference: "We, the lay members of your Conference, desire to express our appreciation

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of the cordiality, courtesy and love shown us while among you during this session, and to assure you that the enlarged understanding of the Pastors' and Presiding Elders' duties and difficulties that has come to us during this session, relation shall be the means of stimulating us to a still closer co-operation in our respective societies. We also desire to call upon our lay members as a whole to aid with their means, their prayers, and in every possible way the work of their Pastors and Presiding Elders. Particularly do we feel that we should do all that we can to bring about the payment of a commensurate compensation to the men who so self-sacrificingly serve their God and us, and, further, that we should urge the hearty support of our lay members to every effort of their Pastors and Presiding Elders in raising funds for the objects of our Conference, the church at large and God's Kingdom in general."

In 1911 the lay delegates presented the following resolution with reference to the reunion of the spiritual sons of Albright:

As representatives of the lay members of the Indiana Conference, we, the undersigned lay delegates in attendance at this the fifty-ninth session, desire to express our joy at the preliminary steps which have been taken to bring about the union of the Evangelical Association and the United Evangelical Church. We believe this feeling is shared by the lay members generally, and sincerely hope and earnestly pray that in the providence of God this desirable object may be accomplished in the near future, and that it may truly be said that "we are not divided. All one body we, One in hope and doctrine, One in charity." F. H. Hersh, E. G. Eberhardt, J. E. May, Samuel Wise, Noah Barnheisel, E. A. Zerkel, N. C. Lehman, E. F. Kimmel, G. W. Frederick, L. Miller, Chas. B. Braitling, E. M. Ray, L. Katterhenry, G. Swartzlose.

At the session, held in 1912, the lay delegates offered the following resolutions:

We, the lay delegates in attendance at the sixtieth session of the Indiana Conference, desire to express our appreciation of the action taken at the last General Conference of the Evangelical Association, held at Cleveland, Ohio, and hereby express our approval of the plan adopted for the care of disabled ministers and their families, and pledge our influence and support to this Superannuation Fund and recommend that the laity of the Indiana Conference respond liberally to this worthy cause.

After these resolutions were read the chairman addressed Conference in the interest of the superannuation fund in an in-

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teresting and effective manner. The address stirred the hearts of the people to such an extent that a number of the laymen in Conference assembled responded with liberal gifts for the support of the superannuation fund, which were very greatly appreciated by the ministers of the Conference. (See Donations, Bequests, etc.)

The following men have served as lay delegates: Elkhart District: Noah Barnheisel, of Akron, 3 times; Chas. Rhodes, of Bremen, 3 times; G. W. Frederick, of Elkhart, 7 times; Noah C. Lehman, of South Bend, Mizpah, 3 times; W. S. Easterday, of Culver, 4 times; Geo. Long, of South Bend, 1st, 4 times; D. L. Speicher, of Urbana, 3 times; Geo. Schafer, of Bunker Hill, as alternate, 1 time. Evansville District: Chas. Braitling, of Louisville, Zion, 3 times; Lenhart Miller, of Carmi, 3 times; G. Schwartzlose, of West Salem, 2 times; Chas. Wienand, of Terre Taute, 1 time; Louis Katterhenry, alternate, of Huntingburg, 1 time; O. Unbehauen, alternate, of Mt. Carmel, 1 time. Ft. Wayne District: L. E. Gordon, of Huntington, 2 times; Wm. Mertz, of Ft. Wayne, 5 times; E. M. Ray, of Berne, 7 times; E. A. Zerkle, of Waterloo, 3 times; Frank Hersh, of Avilla, as alternate, 2 times; as delegate, 4 times; Fred Stedcke, of Celina Circuit, 3 times; W. B. Johnson, of St. Peter's, 1 time. Indianapolis District: E. G. Eberhardt, of Indianapolis, 1st, 3 times; E. F. Kimmel, of Dayton, Wayne Ave., 3 times; D. E. Speicher, of Urbana, 2 times; Sam Wise, of Bunker Hill, 2 times; W. H. H. Ecki, of Dayton, Wayne Ave., 4 times; Wm. Herman, of Louisville, Zion, 4 times; W. L. Miller, of Carmi, 4 times; C. A. Newman, of Olney, 4 times; John May, as alternate, of Ridgeville, 1 time; L. D. Rush, as alternate, of Logansport, 1 time. Those who have been elected as alternates, but have not as yet attended a Conference session in this capacity, are: Elkhart District: J. F. Kumler, of Rochester; Chas. L. Reinoehl, of South Bend, Mizpah; A. G. Winey, of Elkhart, 1st; Chas. Rhodes, of Bremen; J. W. Weaver, of Kokomo; H. Weiss, of Mishawaka. Evansville District: D. Finkbeiner, of Marshall; Leo Herman, of Evansville. Ft. Wayne District: Mm. Maetzner, of Portland Circuit; G. W. Sparks, of Waterloo; J. Trachsel, of Bippus; Dr. H. W. Cook, of Hicksville; J. D. Leininger, of Huntington; W. D. Maines, of Kendallville. Indianapolis District: E. Pfauhl, of Dayton, 1st; P. W. Soltau, of Indianapolis, Grace; E. G. Enderline, of Indianapolis, Grace; A. Kramer, of Indianapolis, 1st; Ed. Seitz, of Mt. Carmel.

Regulations and Course of Study for Junior Preachers.

The first examinations for junior preachers in the Indiana Conference were held in 1853. The Presiding Bishop examined on Theology and Bible reading, G. G. Platz on Church Discipline, and A. Nicolai on Grammar. Since then all junior preachers had to undergo yearly examinations.

HOW SOME EXAMINATIONS WERE HELD

In the early part of the history of the Conference, examiners would ask the examinees to sit in a row. Then he would question them on the studies they were to be examined in. The examiner would usually begin at the upper end of the row, like in a spelling school class, and ask the first one a question. After the answer was given with a mien of some knowledge, and with apparent confidence that the answer was correct, then the examiner would go down the row and ask each one, "Was the question answered correctly?" If they believed that the first one gave a correct answer, they would assent by "Ja"; if not, they were to give a better answer. The examinees soon observed the usual rule where questioning began, and the less informed would try to have the best informed among them head the row. If they thought he answered well, then they usually would bow their heads with a "Ja" (Yes), and look wise. But it was later discovered that there were some examinees who only, parrot-like, repeated what the first one said. If he was right the rest were, and if he was wrong the rest usually were the same. So new and better methods were adopted from time to time.

Because some examiners were unreasonable in their demands, especially some that never took an examination themselves, certain restrictions have been placed, safeguarding the rights of the examinees. Since some examiners would ask from 50 to 70 questions, a rule was passed, prohibiting examiners asking more than 25 questions on any one subject. This was in '84. In '98 a strong set of resolutions were passed, relative to delinquencies in Conference studies, which rules have been reprinted annually. The rules, as they are now in force, read as follows:

CONCERNING APPLICANTS

1. Applicants for license shall be duly notified by their pastor of their requirements, and it shall be the duty of all applicants to be present at the opening of the examinations.

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2. No applicant shall have a license voted him unless he has passed the required examinations.

3. If it is impossible for applicants for license to be present at the examinations, they shall be permitted to make their examinations in the presence of an elder in active service, or a professor in one of our schools.

CONCERNING EXAMINATIONS

1. Each examiner is to give two or three questions more than the examinee shall be required to answer.

2. No examiner shall give more than twenty questions to be answered, but shall use his own judgment as to the number of questions to be given.

3. The examination shall not be in written form exclusively, but oral questions shall be put in connection with the written ones. Examinations in Catechism shall be oral only.

4. The minimum in any study shall be 50, the average 70.

5. The examiner shall construct his questions from the textbook used, the questions to be of a very representative and general nature.

6. Hereafter the examinees shall not be permitted to use notes during their examinations.

7. The studies marked with an asterisk (*) shall be taken during the first nine months of the Conference year; and as many more as the examinee and examiner can agree upon. The examination is to be made in the presence of an examiner, or of an elder in active service.

8. It shall be the duty of examiners and examinees to be present at the beginning of the examinations.

9. If any examinee should have any grievance to make, he shall appeal to his examiner. If these cannot agree, the matter shall be referred to the Board of Examiners.

10. No examinee shall be permitted to take any examination in an advanced year until he has successfully passed the previous year's studies in full.

CONCERNING DELINQUENTS

1. Promotion shall not be granted a junior preacher unless he has made the required examinations. This resolution shall not be waived unless the student can give a satisfactory reason why he has not made such examinations.

2. Any junior preacher in active service, whether probationer or deacon, who carelessly fails to make any examination for

COURSE OF STUDY, EXAMINATION JUNIOR PREACHERS

two successive years, shall be severely reprimanded by the chairman for such carelessness, and any junior preacher failing to complete his course of studies during eight years of active service in the ministry shall be located until he has completed his studies, or he shall have his license revoked.

3. It shall be the specific duty of the secretary of the Board of Examiners to report any and all delinquent examinees to the Conference.

CONCERNING REQUIRED READINGS

1. It shall be the duty of examiners of sermons to inquire into the number of books read, and the student shall receive credit for such reading in the Report of Examinations.

2. All examiners and examinees shall secure a copy of our course of study for junior preachers from our Publishing House, where the course is completely outlined, and all required reading specifically indicated.

3. It shall be the duty of all examiners and examinees to hold themselves strictly to the letter of these regulations.

CONCERNING GRADUATES FROM COLLEGE, ETC.

Resolved, That those students who passed a satisfactory examination of North-Western College and Evangelical Theological Seminary, or who are graduates from other colleges or universities, providing the Board of Examiners of the Annual Conference and the presiding Bishop shall deem the grades of such institutions satisfactory in such studies as appear in the Conference Course of Study, shall be exempt from another examination by the Board of Examination.

COURSE OF STUDY FOR JUNIOR PREACHERS

FOR APPLICANTS

A knowledge of the common branches is presupposed.

1. United States History, any history used in high schools; Outline of History—Swineon; How to Conduct a Sunday-School—Lawrence; Examiner, B. E. Koenig.

2. Outline of Church History—Hurst; History of the Evangelical Association, 1st and 2nd periods—Yeakel; Church Discipline, Parts I to IV. Examiner, I. H. Griesemer.

3. Theological Compendium—Binney; Catechism of the Evangelical Association—Esher; Scriptural History—Blaikie. Examiner, D. O. Wise.

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FIRST YEAR

1. Biblical Geography—Hurlburt; Modern Rhetoric—Merkley; written sermon on the Fall of Man, to be examined as to doctrine, rhetoric and homiletics. Examiner, D. E. Zechiel.

2. History of the Evangelical Association, 3d period to end—Yeakel; Church Discipline, Parts V to VIII; General History, Revised, pages 1 to 304—Myers. Examiner, M. W. Sunderman.

3. Manual of Christian Doctrine, pages 1 to 185—Banks; Introduction to the Old Testament—Raven. Examiner, E. Q. Laudeman.

SECOND YEAR

1. History of the Evangelical Association, Vol. II—Yeakel; Church History, Ancient and Medieval—Fisher; General History, Revised, page 305 to end—Myers. Examiner, E. W. Praetorius.

2. Manual of Christian Doctrine, page 189 to end—Banks; Introduction to the New Testament—Kerr. Examiner, C. H. Burgener.

3. Old Testament Theology—Oehler; a written sermon on the Person of Christ to be examined as to doctrine, rhetoric and homiletics. Examiner, J. J. Wise.

THIRD YEAR

1. New Testament Theology—Stevens; Systematic Theology—Curtis; a written sermon on the plan of Redemption, to be examined as to doctrine, rhetoric and homiletics. Examiner, J. O. Mosier.

2. Preparation and Delivery of Sermon—Broadus; History of Missions—Warneck ("Aliens or Americans" accepted as substitute this year); Church History, Modern Era—Fisher. Examiner, F. S. Erne.

3. Psychology—Hill. Examiner, G. B. Kimmel.

FOURTH YEAR

1. Hermeneutics—Terry. Examiner, G. B. Kimmel.

2. Personal Salvation—Tillet; A written sermon on Christian Perfection, to be examined as to doctrine, rhetoric and homiletics. Examiner, F. L. Snyder.

3. Logic—Hill. Examiner, P. L. Browns.

4. Pastoral Theology—Hoppin; Digest of Discipline. Examiner, C. E. Geist.

5. Christianity and the Social Crisis—Rauschenbush; Religion a Rational Demand—Kirn. Examiner, A. B. Haist.

STUDENT AID FUND

Board of Examiners.

The following rules were adopted:

Resolved, 1. That the Board of Examiners be appointed for a term of four years, on the same branches and in the same year, after which the examiners can again be reappointed on the same branches, or be substituted by others.

Resolved, 2. That if vacancies occur between Conference sessions, the president and secretary of the Board of Examiners shall have power to appoint examiners to fill such vacancies for the forthcoming examinations.

Resolved, 3. That the examiner of Systematic Theology in the 4th year shall always be the president of the Board of Examinations, and the examiner of Systematic Theology in the 3d year shall always be the secretary thereof.

⁴Note.—The New Course of Study, now in use, not having Theology in the 4th year, the following change had to be made in 1912. The examiner in Systematic Theology in third year is to be the president of the Board of Examiners, and the examiner in Psychology and Hermeneutics in 4th year the secretary.

In 1906 a Lecture Course was introduced, to be observed in connection with the examination of junior preachers.

Student Aid Fund.

At the session of 1908, Rev. F. L. Snyder presented the need of some fund that would enable students who are worthy to complete their school training. The following resolution was adopted:

Concerning the matter presented to the Conference by Bro. F. L. Snyder, with regard to establishing a fund for the purpose of giving practical aid to young men who feel called to the ministry and find themselves without financial resources, your committee, therefore, begs leave to submit the following:

We heartily appreciate the deep interest taken in this matter by Bro. Snyder and the successful preliminary work already done by him, especially the solicitation of funds and subscriptions.

Whereas, We believe this to be a most worthy and commendable project, its aim and purpose charitable and benevolent, and its inauguration timely; therefore

Resolved, That we are in hearty sympathy with this movement, and that immediate steps should be taken to establish a permanent fund.

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We would, therefore, recommend first, that a board of five be appointed by this Conference, which shall be known as the Board of Directors, whose duty it shall be to administer the moneys of this fund. This Board shall also devise a plan for the administration of said fund, which plan shall be presented to the next Annual Conference for consideration.

Secondly, That we urge our ministers to solicit funds wherever practicable for this worthy cause.

Thirdly, That the Conference Treasurer serve as custodian for this fund.

At the succeeding session the following Constitution was adopted:

ARTICLE I—NAME

The name of this organization shall be known as “The Student Aid Society” of the Indiana Conference of the Evangelical Association.

ARTICLE II—OBJECT

The object of the Student Aid Society shall be to give practical aid to young men who feel themselves called of God to the ministry of the Gospel, but find themselves without the necessary means for obtaining a collegiate and theological education.

ARTICLE III—DIRECTORS

The Student Aid Society shall consist of a board of seven directors, to whom written application for aid must be made on or before the first day of each Conference session, who shall at the place and time where Conference is held consider all applications, and be empowered to act according to their judgment. But the Board of Directors shall be required to give an annual report of their work and of the financial condition of the society to the Annual Conference for information and approval.

ARTICLE IV—OFFICERS

The officers of the Student Aid Society shall consist of a president, secretary and treasurer, to be elected from among their own number at each annual meeting. Their duties shall be as prescribed in the By-Laws Section. This Board shall have power to appoint a financial agent from either the ministry or laity, whose duty shall be as prescribed in By-Laws, Section IV.

ARTICLE V—ELECTION

The election of the Board of Directors of the Student Aid Society shall be by ballot from among the elders in the ministry

STUDENT AID FUND

and lay members of the Conference to hold office as follows: Two for one year, two for two years and three for three years, and thereafter all newly elected for three years, except when vacancies occur by death or otherwise, they shall be filled for the unexpired term. The Bishop of the Conference shall at a suitable time in the beginning of the Conference session appoint a nominating committee, which shall carefully select twice the number of candidates required to fill the vacancies, from which to elect men to the Board.

ARTICLE VI—QUORUM

Four members of the Board of Directors shall constitute a quorum at all meetings for the transaction of business.

ARTICLE VII—WHO MAY RECEIVE AID

To receive aid from the herein-named society the applicant must have a license to preach from a Conference in the Evangelical Association and must pledge himself to serve as preacher in the Indiana Conference at least until the debt is paid as prescribed in the By-Laws, Section V.

ARTICLE VIII—AMENDING OF THE CONSTITUTION

It shall require two-thirds of the membership of the Annual Conference in session to change or amend the Constitution, notice thereof to be given the first day of Conference session by the secretary of the Board of Directors.

BY-LAWS

SECTION I—PRESIDENT

The president shall preside at all business meetings of the Board of Directors of the above-named society, and shall have a right to vote. In his absence a president pro tem shall be chosen.

SECTION II—RECORDING SECRETARY

The recording secretary shall be the custodian of all records and documents belonging to the society, and shall keep accurate minutes of all meetings, and transcribe them into a permanent record after they have been approved. He shall also give due notice to the members of the Board of all meetings to be held, and attend to such other duties as usually pertain to his office.

SECTION III—TREASURER

The treasurer shall take good care of all finances received, pay out or invest all moneys belonging to or accruing to the so-

INDIANA CONFERENCE

ciety, as instructed by the Board of Directors. He shall submit an annual account to the Board for approval, which in turn shall report to the Conference in session and the same shall be audited before adopted.

SECTION IV—FINANCIAL AGENT

The financial agent appointed by the Board of Directors shall act under its instructions. It shall be his duty to solicit aid for the education of needy young men, by donations, annuities, bequests and other methods, as agreed by Conference. He shall keep careful account of his annual expenses in the interest of the society and report to the annual meeting of the Board of Directors, which shall be approved by them before the treasurer is ordered to pay them. The financial agent shall be allowed \$10.00 per annum for his services.

SECTION V—AID

The aid from this fund shall be in the form of loans, as follows: The maximum amount per year for a preparatory student shall be \$50.00; for a student of the collegiate grade or in an advanced seminary course, \$85.00. The maximum total amount loaned to any student shall be \$450.00. Upon his final graduation each student shall annually pay back at least \$10.00 and interest, until paid. If, however, the entire amount is returned within six years from the date of his final graduation (or leaving school), only 1 per cent interest shall be charged.

SECTION VI—CONDITIONS OF AID

1. The applicant must be a member of the Evangelical Association in good standing, the same being certified by his class-leader and pastor, as provided in application blank. He must give good security for the return of the borrowed money. He must show adaptation to study by passing a satisfactory examination of the prescribed course of study for applicants of a grammar school. He must be acquainted with the polity and doctrines of the Evangelical Association and cordially approve and believe them and endeavor to exemplify them.

2. He must be willing to receive his education and training for the ministry in our schools in Naperville, Ill.

3. He must solemnly pledge himself to give the Conference faithful service as a mark of appreciation for aid received, as long as health permits, at least until the borrowed money is refunded.

STUDENT AID FUND

SECTION VII—AMENDING BY-LAWS

These By-Laws can only be changed or amended by a two-third vote of an Annual Conference, notice thereof having been given on the first day of the session.

APPLICATION BLANK FOR AID FROM THE STUDENT AID SOCIETY OF THE INDIANA CONFERENCE, EVANGELICAL ASSOCIATION

(Blanks Must Be Filled in the Handwriting of the Applicant.)

1. Name in full.....Age.....Address.....
2. Of what church are you a member?.....
Of what charge?.....In what Conference?.....
How long?
3. Are you a member of a Sunday-school?.....Of the Young People's Alliance or some other young people's movement?....
4. Are you acquainted with the polity and doctrines of the Evangelical Association?.... Do you believe and approve them?.... Will you endeavor to exemplify and defend them?.....
5. Have you passed a satisfactory examination in the course of study for applicants to the Christian ministry?.....
(A certified copy of the grades in each study from the secretary of the Board of Examination of the Conference is required.)
6. Where do you purpose going to school?.....
And do you wish to pursue a collegiate or theological course?
7. What are your financial resources?.....
And are you willing to help yourself as far as it is possible?...
8. Will you solemnly pledge yourself to give the Indiana Conference of the Evangelical Association from five to ten years of faithful service for financial aid received, according to amount received?
9. Will you pledge yourself to pay back the sum loaned you from the time of your final graduation at the rate of not less than ten dollars annually and interest not to exceed 6 per cent.?...
(Remember that if you pay it all back within six years only 1 per cent. will be charged you.)
10. Will you solemnly take these moral obligations upon yourself and make them binding upon yourself, then sign your full name here as evidence to the correctness of the foregoing questions, and willingness to subscribe to the aforesaid pledges...
Name..... Date.....
Address

INDIANA CONFERENCE

CERTIFIED STATEMENT OF CLASS-LEADER, PASTOR AND PRESIDING ELDER

We, the undersigned, hereby certify that we know the above named applicant for aid from the Student Aid Society of the Indiana Conference of the Evangelical Association, that we believe him to be honest, studious, industrious, clean and frugal in habits of life, and that he is a member in good standing in the church with which he is identified.

Class-Leader
Pastor
Presiding Elder
Conference Charge.....

(Drafted by S. H. Baumgartner, with some changes made by the committee and then ratified by Conference).

A goodly number of worthy subscriptions were given by the ministers present, and with the money on hand, a fair beginning was made. Many large and small gifts are greatly needed for this worthy cause.

The following trustees for the Conference Student Aid Fund were elected: F. L. Snyder, G. B. Kimmel, J. H. Breish, for three years; C. E. Boyer, Thos. Finkbeiner, for two years; J. H. Rilling and G. W. Frederick, for one year.

F. L. Snyder was elected president, J. H. Rilling, secretary.

The Formation of the Michigan Conference.

When it became evident that the Michigan Conference would be formed from that part of the Indiana Conference that lay in the extreme north, the Indiana Conference, at its session in 1863, passed a resolution that the State line between Indiana and Michigan shall constitute the boundary of the new Conference on the south. However, when the Michigan Conference was formed in 1864, the Indiana Conference yielded this point and surrendered to the new Conference some of its best fields in Lagrange and Steuben Counties.

The new Conference embodied Berrien, St. Joseph, Lima Circuits, and Kalamazoo and Ionia Missions, with a membership of 400. A. Nicolai, R. Riegel and M. Krueger were elected as candidates for the Presiding Eldership of the Michigan Conference. A. Nicolai was elected as the first Presiding Elder of this new Conference. The following brethren voluntarily united with this

FORMATION SOUTH INDIANA CONF., REINCORPORATION

Conference, upon condition that their citizenship rights be continued in Indiana, and that, if desired, they be allowed to return to the Indiana in the space of four years. The hand of blessing ever rested upon this newly formed Conference.

The General Conference in 1911 ordered that Paradise and Trout Creek classes, lying in the southern part of Michigan, be ceded to the Indiana Conference. These two classes were added to Elkhart, Bethel, charge.

Formation of the South Indiana Conference and its Re-incorporation.

There was a growing opinion that it would be to the very best advantage if the Indiana Conference would be divided, and the southern part constitute a Conference by itself. In 1867 a strenuous effort was put forth to effect this division, but it failed to carry. However, the General Conference, held at Philadelphia, Pa., in October, 1875, ordered that the Indiana Conference should be divided into two Conferences. This was done because of the extensiveness of the Conference. It was declared that the two southern districts, namely, Evansville and Olney, shall constitute the new Conference territory, which was christened the "South Indiana Conference." According to the General Conference action, the division was effected at the annual session of the Indiana Conference, which convened Sept. 14, 1876, in the town of Bremen, Marshall Co., Ind. The newly formed Conference began with a membership of 1,776, and covered an extensive territory, from Cincinnati, Ohio, west to St. Louis, Mo., 400 miles, and from Marshall, Ill., south to Murphysboro, Ill., about 170 miles. Later many intervening points were added, and also a fruitless mission was established in Cairo, Ill., and one in Mattoon, Ill. This fact shows that there was considerable missionary enthusiasm and a spirit of territorial expansion manifested from the beginning. Faith and attempts were often greater in those days than possessed strength and adequate ability. Some of the Western outposts, as St. Louis, Sandoval, Vandalia, Lake Creek, and Mattoon and Clarksville to the north, and Cairo to the south, and Cincinnati, Harrison and Covington, Ky., to the east, and intervening points, had to be abandoned. Lack of proper men and inadequate missionary funds necessitated retrenchments, also in some places disinterestedness of the people in those abandoned places.

Bishop Thomas Bowman, chairman of the Indiana Confer-

INDIANA CONFERENCE

ence, ascertained who the ministers are that would travel within the bounds of the new South Indiana Conference, and would become its charter members. Those who were ready to unite with the new Conference signified it by arising. The following named men were recorded as charter members: John Fuchs and H. L. Fisher, who were then Presiding Elders of Olney and Evansville Districts, respectively; Melchior Mayer, Math. Klaiber, J. A. Maier, Chr. Wessling, J. M. Kronmiller, H. Schleucher, Martin Speck, Chr. Stier, N. J. Platz, John Kaufman, C. Stockhowe, C. F. Matheis, W. G. Braeckly, M. Koehl, Jacob Mode, Geo. Berstecher and J. C. Young.

Of these charter members, Fisher, Mayer, Klaiber, Wessling, Kronmiller, Koehl, Mode, Braeckly, Maier and Platz are deceased. Those who have retired from active service are Fuchs, Speck, Stier, Kaufman, Matheis and Schleucher. Berstecher and Young are members of the Erie Conference, and Stockhowe is still in the active service in the Illinois Conference of the United Evangelical Church, of which also Fuchs, Speck and Matheis are members.

The organization of the South Indiana Conference took place Sept. 15, 1876, in Bremen, Ind., at 2 P. M., in Rinkel's Hall, under the chairmanship of the Senior Bishop, J. J. Esher of Chicago, Ill. After the usual devotional opening exercises, the Bishop gave an earnest address, emphasizing particularly the momentous importance of organizing a new Conference. He asserted that the work of the Conference is the conversion of souls, the building up of God's kingdom, and that this can only be accomplished by entire consecration and oneness of its members. After the address, the Bishop appointed W. G. Braeckly as first secretary of the Conference, in which capacity he served very successfully from 1876 to 1886 inclusive, and also in 1888. His successor was G. M. Hallwachs, who served in 1887 in the spring and fall sessions and from 1889 to the end in 1892.

The Conference was incorporated under the laws of the State of Indiana. At the first session the Conference organized a Missionary Society, auxiliary to the General Missionary Society of the Evangelical Association. Also a Sunday-School and Tract Union Society was organized. In 1887, at the spring Conference session, a Church Building Society was organized, with W. G. Braeckly as president, E. J. Nitsche as secretary, and C. Stockhowe as treasurer. The first treasurer of the Conference was Melchior Mayer, who served from 1876 to 1886. He was succeeded by W. L. Luehring, who served from 1887 to 1888. After him came F. Theiss, from 1889 to 1892.

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THE ANNUAL SESSIONS OF THE SOUTH INDIANA CONFERENCE

1876, Sept. 15, Bremen, Ind.....	Bishop J. J. Esher, President
1877, Sept. 6, Huntingburg, Ind..	Bishop J. J. Esher, President
1878, March 14, Carmi, Ill..	Bishop Thomas Bowman, President
1879, March 20, Tabor, Ind.....	Bishop R. Dubs, President
1880, March 11, Zion, Louisville, Ky.....	
.....	Bishop J. J. Esher, President
1881, March 31, West Salem, Ill.....	
.....	Bishop Thomas Bowman, President
1882, March 31, Huntingburg, Ind.	Bishop J. J. Esher, President
1883, March 22, Evansville, Ind.....	Bishop R. Dubs, President
1884, March 20, Jonesboro, Ill.....	
.....	Bishop Thomas Bowman, President
1885, March 19, Carmi, Ill.....	Bishop R. Dubs, President
1886, March 11, Mt. Carmel, Ill..	Bishop J. J. Esher, President
1887, March 17, Huntingburg, Ind.....	
.....	Bishop Thomas Bowman, President
1887, Oct. 20, 1887, Enterprise, Ill..	Bishop J. J. Esher, President
1888, Sept. 20, Carmi, Ill.....	Bishop R. Dubs, President
1889, Sept. 19, Marshall, Ill.....	Bishop J. J. Esher, President
1890, Sept. 18, Olney, Ill..	Bishop Thomas Bowman, President
1891, Sept. 10, Mt. Carmel, Ill.....	
.....	Bishop Thomas Bowman, President
1892, Sept. 8, Huntingburg, Ind..	Bishop Wm. Horn, President

PRESIDING ELDERS AND TIME OF SERVICE

John Fuchs, eight years; H. L. Fisher, five years (died in office) ; John Kaufman, was elected for two years as successor to Fisher, deceased, and served in all twelve years; F. Schweitzer, four years; H. Schleucher, four and one-half years. The latter was elected the first time for only three years, and his second term ended with one and one-half years when the Conference ceased to exist.

LICENSED AS PREACHERS ON PROBATION

Frederick Dauner and W. L. Luehring, September, 1877; Geo. M. Hallwachs, Frederick Theis, March, 1880; Gerhardt Koch, March, 1883; John Mundorf, March, 1884; Casper Doering, March, 1885; Andrew N. Fox, September, 1888; G. F. Winter, J. H. Griesemer and B. Schuermeier, September, 1889.

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DEACONS' ORDERS VOTED AS FOLLOWS:

To Christian Stier, 1877; to M. F. Finkbeiner, 1878; to W. L. Luehring and Ernst Bohlander, 1880; to G. M. Hallwachs and F. Theis, 1883; to E. J. Nitsche, 1884; to Fred. Dauner, John Mundorf and J. H. Schnitz, 1887, and Gerh. Koch, 1889.

RECEIVED INTO THE ITINERANCY

Christian Stier, 1877; M. F. Finkbeiner and W. L. Luehring, 1878; M. Koehl and H. Haas, 1879; G. M. Hallwachs and F. Theis, 1882; E. J. Nitsche, 1883; Jacob Mode and John Mundorf, 1886; Gerh. Koch, 1889; C. Kohlmeyer, 1890.

ADVANCED TO ELDERS' ORDERS

Geo. Berstecher, 1877; Jacob Mode and N. J. Platz, 1879; Christian Stier, 1880; W. L. Luehring and E. Bohlander, 1882; G. M. Hallwachs and Fred. Theis, 1885; E. J. Nitsche, 1886; John Mundorf and J. H. Schnitz, 1889.

DELEGATES TO GENERAL CONFERENCE

John Fuchs and H. L. Fisher in 1879; John Fuchs and John Kaufman in 1883; John Kaufman and Enos Troyer in 1887; John Kaufman and H. Schleucher in 1891.

TRUSTEES ELECTED FOR NORTH-WESTERN COLLEGE AND UNION BIBLICAL INSTITUTE

John Fuchs in 1876 and 1879; John Kaufman, 1882; W. G. Braeckly, 1885 (served two years); John Kaufman, again in 1887 and 1890.

DEATHS REPORTED

H. L. Fisher, 1880; Jacob Mode, 1887; M. Mayer, 1888.

SOME STATISTICS DURING THE YEARS OF EXISTENCE OF THE CONFERENCE

Converted: 206, 156, 197, 231, 156, 215, 152, 205, 207, 84, 204, 22, 163, 216, 104, 118. Total, 2,636.

Newly Received: 212, 198, 233, 293, 227, 303, 210, 218, 258, 127, 219, 41, 216, 239, 199, 154. Total, 3,347.

Membership: 1,776, 1,794, 1,896, 2,046, 2,145, 2,250, 2,293, 2,329, 2,399, 2,367, 2,374, 2,322, 2,384, 2,454, 2,348, 2,308. Net gain, 532.

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Collected for Conference Mission Work: \$1,627.09, \$2,205.86, \$2,227.67, \$1,753.97, \$1,818.94, \$1,704.81, \$2,505.13, \$2,381.35, \$1,930.06, \$1,940.97, \$2,115.24, \$1,673.72, \$2,153.24, \$1,353.13, \$1,184.12, \$1,323.19. Total for sixteen years, \$29,898.49. One soul saved for every \$11.34 missionary money contributed.

Schedule for Preachers' Salaries adopted in 1876: Married, \$450.00 and \$33.00 for each child under fourteen years; single, ordained, \$250.00; probationers, \$200.00; Presiding Elders, \$800.00, with an additional \$33.00 for each child under fourteen years. In addition each minister was allowed traveling and moving expenses and a free parsonage. Total salary paid in sixteen years, \$144,668.32; average per year, \$9,041.75; average per minister, \$418.60. A new schedule of salaries was adopted in 1883 and 1884, which meant a slight increase of salary.

SOME FACTS ABOUT MISSIONARY FIELDS

1876, St. Louis and Louisville Missions were left unsupplied, and the next year St. Louis was abandoned. Stewartsville was taken from Warrington Circuit and made a separate mission. Cincinnati Mission was ordered to be relocated. 1877, Conference sessions were changed from fall to spring. Stewartsville Mission was discontinued and, with Grayville, added to Salem charge on Olney District. Enterprise and vicinity was taken up as a mission. 1878, Sandoval and vicinity was taken up as Sandoval Mission. Stewartsville and Grayville were taken from Salem and added to Carmi. Harrison in Hamilton Co., Ohio, and vicinity was taken up as a mission. Enterprise Mission was added to Carmi. 1879, no new missions formed; only a few changes in boundaries. 1880, Jackson Mission in Missouri was taken up. Harrison Mission was discontinued. Vandalia Circuit was changed to a mission. 1881, a few changes were made in boundary lines, and Terre Haute was taken up as a mission; Jackson Mission in Missouri was discontinued. 1882, no report. 1883, two transfers of fields to another district. 1884, Evansville was made a station. 1885, Mattoon, Ill., was taken up as a mission. It was resolved that if the prospects seem to be favorable the missionary of Cincinnati shall take up Covington, Ky., as a mission field. 1886, no report. 1887, Sandoval Mission was discontinued. Covington, Ky., and vicinity was taken up as a mission. 1887, now again a fall Conference. Evansville was again made a mission. 1888, Owensboro was taken up as a mission conjointly with Rockport. 1889, the west portion of Louisville was taken up as a mission.

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Owensboro and Rockport Mission was separated into two missions. Jonesboro Mission was made a circuit. 1890, only boundary changes were made. 1891, a few fields were changed into new missions by changing boundary lines. It seems the new missions in new localities were all failures excepting Terre Haute, which also had serious difficulties to encounter.

SOME MISCELLANEOUS FACTS OF INTEREST

At the time of the division of the Indiana Conference, the mother Conference gave her newly born daughter on her earthly journey, as an act of Godspeed and good will, the respectable sum of \$1,800.00 to launch her missionary activities. The new Conference also assumed \$1,800.00 as her share of the Conference debt.

In the session held in September, 1877, this Conference entered into the compact of North-Western College and Union Biblical Institute, and took an active interest in these educational institutions, and always in her succeeding sessions maintained that the intellectual training and the culture of heart of the young people is an urgent necessity, because education is one of the chief means of winning them for God and the church, and to make them useful citizens of our land. This Conference believed, also, that the sooner the Gospel truths are inculcated intelligently, and a general acquaintance with the studies relating to literature, philosophy and sciences are properly understood and made subservient to the Gospel of Christ, the better for the young people and the church; hence the necessity of training and culturing of mind and heart in their formative period, when the religious and social life is much more readily influenced and developed. It was especially impressed upon the hearts and minds of parents that they should bring up their children in the fear of God and avail themselves early of the educational opportunities in the church for the benefit of their children.

Much stress was also laid upon the careful establishment of religious homes, as the basis of prosperity and healthful development of the churches; the need of sending the children to catechetical instructions and to Sunday-schools. Their vote on a General Conference recommendation relative to secret orders was 22 against and none for them. So also the vote on the recommendation of remarriage of divorced persons stood 22 for and none against.

A very timely resolution was also adopted in 1879, criticising severely the National Congress for holding sessions on the

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Lord's Day, and agreed that no candidate for Representative in Congress should be voted for who does not obey the law of God respecting the Christian Sabbath. This attitude and protest was in perfect order and should still receive the stamp of hearty disapproval from religious bodies.

At the session of 1881 it was reported that the Louisville Mission property was sold for \$3,200.00, of which \$1,500.00 was cash. Louisville Station received \$500.00 of it toward erecting its parsonage. There being a deficit in the salaries of some men, it was ordered that half of the deficit shall be paid out of the Publishing House dividend, which is mentioned by the secretary as a Conference liberality which might have the most serious results for preachers and congregations.

The two Presiding Elders, J. Fuchs and H. L. Fisher, and C. Wessling and W. G. Braeckly, were appointed a historical committee to gather historical facts for the second volume of the Church History of the Evangelical Association. In 1882 W. G. Braeckly was appointed as representative of the Conference to attend the final examinations and graduating exercises at North-Western College.

In 1883 the Conference had a church debt of \$3,436.91. This Conference adopted favorable resolutions relative to the work of the Woman's Missionary Society in the church and believed the time had come for such an organization. Strong resolutions were also adopted relative to abolition of intemperance, which was stated as a very great, if not the greatest, evil in our land. The temperance question and its enforcement was much needed in some quarters of these districts.

From 1884 to 1889 the Conference sessions were greatly disturbed by internal conflicts that required long and tedious investigations, and worked disastrous results from which the territory has not yet fully recovered.

At the session of 1885 the members of the South Indiana Conference sent a resolution to the Indiana Conference, urging the reincorporation of their Conference with the original mother Conference, believing that this would be for the general good and increase of the work of the Lord in both Conferences, that the difficulty in stationing the preachers properly could be largely overcome, and that it would have the endorsement of the church societies. To this solicitation the Indiana Conference replied as follows in 1886, after having acknowledged the receipt of the inquiry of the South Indiana Conference relative to the feasibility of reuniting the two Conferences: "In lieu of the fact that the matter of

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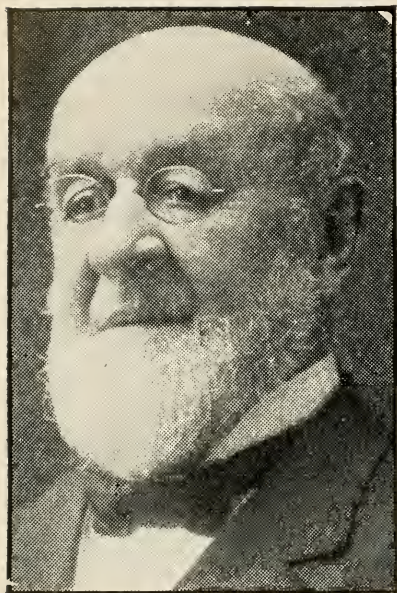
reincorporating the South Indiana Conference with the Indiana Conference belongs to the General Conference transaction, and because of its importance and connected circumstances, it was thought best for the present to remain separate, but we will give the matter further consideration, and if it seems feasible and desirable on both sides, then take the necessary introductory steps to present the matter to the next General Conference." Upon this friendly reply from the Indiana Conference, the South Indiana Conference, at its session in 1887, again urged the reincorporation, reiterating their former reasons for so doing, reasserting the conviction that it would be for the best of both Conferences, and expressing the fond hope that the Indiana Conference would give this matter the most favorable consideration.

At the General Conference, held in Indianapolis, Ind., October, 1891, the matter of reincorporating the South Indiana Conference with the Indiana Conference was presented by the South Indiana Conference for favorable consideration. Without opposition from the delegates of the Indiana Conference, the General Conference ordered the reincorporation as desired, which reincorporation took place at the Indiana Conference, held April, 1893, in Dayton, Ohio. The statistics show that during the years of separate work the South Indiana Conference had made a net gain of 532 members.

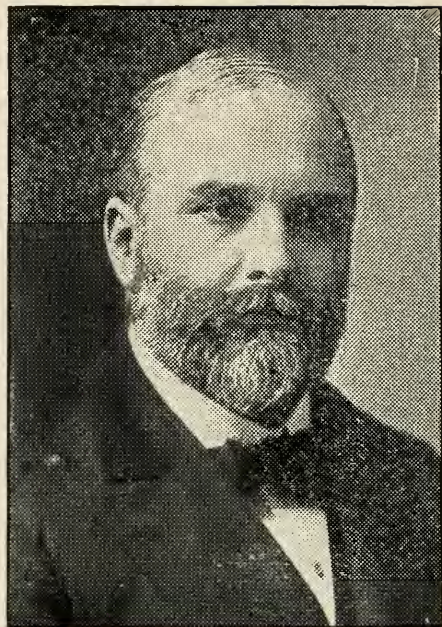
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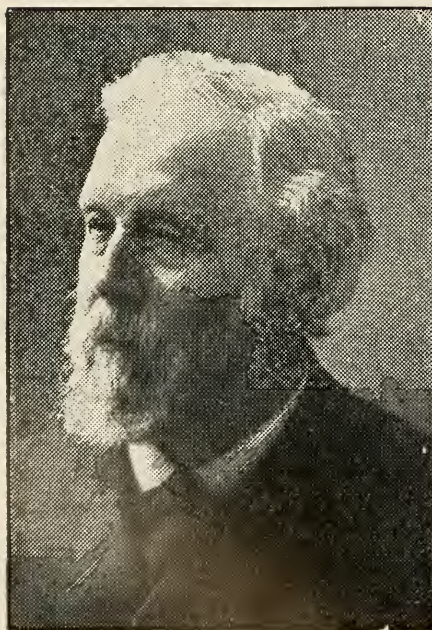
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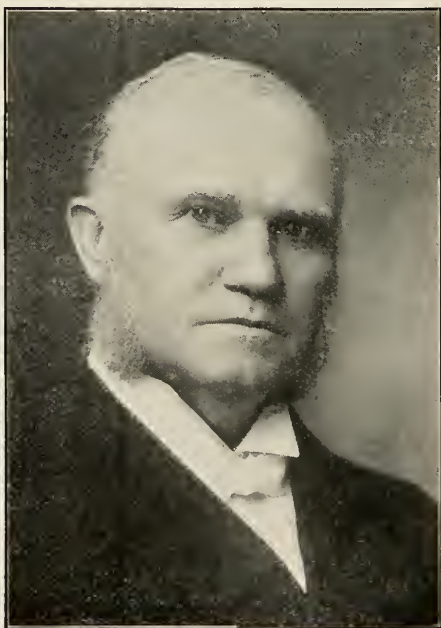
BISHOP THOMAS BOWMAN



BISHOP S. C. BREYFOGEL



BISHOP WM. HORN



BISHOP S. P. SPRENG

TABLET OF CONFERENCES

CALENDAR OF TIME AND PLACE OF CONFERENCE SESSIONS WITH PRESIDING OFFICERS
AND SECRETARIES

No.	Years and Dates.	Place of Sessions.	Presiding Bishop.	Secretaries.	Assistant Secretaries.
0	1852, June 10	Naperville, Illinois.	John Seybert.	J. J. Esher	C. A. Schnacke.
1	1853, June 1	E. Germantown, Ind.	Jos. Long.	A. Nicolai.	S. Dickover.
2	1854, May 31	E. Germantown, Ind.	John Seybert.	A. Nicolai.	S. Dickover.
3	1855, May 30	Ott's, Elk Co., Indiana.	John Seybert.	A. Nicolai.	S. Dickover.
4	1856, June 4	Mt. Carmel, Illinois.	Jos. Long.	A. Nicolai.	.....
5	1857, Sept. 23	E. Germantown, Ind.	John Seybert.	A. B. Schafer.	J. Keiper.
6	1858, Sept. 8	Coal Bush, Indiana.	Jos. Long.	M. Hoehn.	M. W. Steffey.
7	1859, Sept. 7	Indianapolis, Indiana.	John Seybert.	M. Hoehn.	M. W. Steffey.
8	1860, Sept. 5	Dayton, Ohio.	Jos. Long.	M. Hoehn.	M. Mayer.
9	1861, Sept. 18	Indianapolis, Indiana.	W. W. Orwig.	G. G. Platz.	M. Klaiber.
10	1862, Sept. 17	E. Germantown, Ind.	Jos. Long.	M. Mayer.	M. Klaiber.
11	1863, Sept. 9	Marshall, Illinois.	W. W. Orwig.	M. Hoehn.	M. Klaiber.
12	1864, Sept. 8	Indianapolis, Indiana.	J. J. Esher.	M. Mayer.	M. Klaiber.
13	1865, Sept. 14	South Bend, Indiana.	Jos. Long.	M. Mayer.	M. Klaiber.
14	1866, Sept. 13	Evansville, Indiana.	J. J. Esher.	M. Mayer.	M. Klaiber.
15	1867, Sept. 5	Dayton, Ohio.	Jos. Long.	M. Mayer.	M. Klaiber.
16	1868, Sept. 10	South Bend, Indiana.	Jos. Long.	M. Hoehn.	M. Klaiber.
17	1869, Sept. 9	Olney, Illinois.	J. J. Esher.	M. Klaiber.	C. Wessling.
18	1870, Sept. 8	Indianapolis, Indiana.	J. J. Esher.	M. Hoehn.	M. Klaiber.
19	1871, Sept. 7	Louisville, Kentucky.	J. J. Esher.	J. Berger.	J. Miller.
20	1872, Sept. 12	Elkhart, Indiana.	J. J. Esher.	J. Berger.	M. Klaiber.
21	1873, Sept. 11	E. Germantown, Ind.	J. J. Esher.	J. Berger.	J. A. Mayer.
22	1874, Sept. 10	Noblesville, Indiana.	R. Yeakel.	M. Hoehn.	J. A. Mayer.
23	1875, Sept. 2	Mt. Carmel, Illinois.	J. J. Esher.	M. Hoehn.	J. A. Mayer.
24	1876, Sept. 11	Bremen, Indiana.	T. Bowman.	C. C. Beyer.	D. S. Oakes.
25	1877, Sept. 20	Linn Grove, Indiana.	J. J. Esher.	C. C. Baumgartner.	D. S. Oakes.
26	1878, Apr. 18	Urbana, Indiana.	R. Dubs.	C. C. Baumgartner.	D. S. Oakes.
27	1879, Apr. 17	Bremen, Indiana.	R. Yeakel.	C. C. Baumgartner.	D. S. Oakes.
28	1880, Apr. 1	Indianapolis, Indiana.	J. J. Esher.	D. S. Oakes.	C. C. Beyer.
29	1881, Apr. 7	Elk., Watchtower, Ind.	T. Bowman.	D. S. Oakes.	H. Arlen.
30	1882, Apr. 6	Waterloo, Indiana.	J. J. Esher.	D. S. Oakes.	H. Arlen.
31	1883, Mar. 29	E. Germantown, Ind.	R. Dubs.	D. S. Oakes.	H. Arlen.
32	1884, Mar. 27	Rochester, Indiana.	T. Bowman.	D. S. Oakes.	H. Arlen.
33	1885, Mar. 26	South Bend, Indiana.	R. Dubs.	H. Arlen.	D. S. Oakes.
34	1886, Apr. 1	Dayton, Ohio.	T. Bowman.	H. Arlen.	C. C. Beyer.
35	1887, Mar. 31	Rochester, Indiana.	J. J. Esher.	H. Arlen.	C. C. Beyer.
36	1888, Apr. 5	Decatur, Indiana.	R. Dubs.	C. C. Beyer.	H. Arlen.
37	1889, Apr. 4	Elk., Div. St., Ind.	J. J. Esher.	C. C. Beyer.	S. H. Baumgartner.
38	1890, Mar. 27	Portland, Indiana.	J. J. Esher.	C. C. Beyer.	S. H. Baumgartner.
39	1891, Mar. 26	Bremen, Indiana.	T. Bowman.	S. H. Baumgartner.	Geo. Roederer.
40	1892, Apr. 7	N. Paris, Indiana.	S. C. Breyfogel.	S. H. Baumgartner.	Geo. Roederer, J. M. Dustman.
41	1893, Apr. 6	Dayton, Com. St., O.	T. Bowman.	S. H. Baumgartner.	G. M. Hallwachs, J. M. Dustman.
42	1894, Apr. 5	Indianapolis, Indiana.	T. Bowman.	S. H. Baumgartner.	J. H. Evans, G. M. Hallwachs.
43	1895, Apr. 4	Elk., Watchtower, Ind.	J. J. Esher.	S. H. Baumgartner.	J. H. Evans, L. J. Ehrhardt.
44	1896, Apr. 2	Urbana, Indiana.	S. C. Breyfogel.	S. H. Baumgartner.	M. L. Scheidler, L. J. Ehrhardt.
45	1897, Apr. 1	Wabash, Indiana.	J. J. Esher.	S. H. Baumgartner.	T. Finkbeiner, L. J. Ehrhardt.
46	1898, Apr. 4	Louisville, Kentucky.	Wm. Horn.	S. H. Baumgartner.	T. Finkbeiner, L. J. Ehrhardt.
47	1899, Apr. 3	Rochester, Indiana.	T. Bowman.	S. H. Baumgartner.	T. Finkbeiner, L. J. Ehrhardt.
48	1900, Apr. 2	Dayton, Ohio.	S. C. Breyfogel.	J. H. Evans.	T. Finkbeiner, L. J. Ehrhardt.
49	1901, Apr. 11	Berne, Indiana.	T. Bowman.	J. H. Evans.	T. Finkbeiner, L. J. Ehrhardt.
50	1902, Apr. 10	South Bend, First Ch.	T. Bowman.	J. H. Evans.	T. Finkbeiner, L. J. Ehrhardt.
51	1903, Apr. 2	Indianapolis, Indiana.	Wm. Horn.	J. H. Evans.	T. Finkbeiner, L. J. Ehrhardt.
52	1904, Apr. 7	Bremen, Indiana.	S. C. Breyfogel.	J. H. Evans.	T. Finkbeiner, L. J. Ehrhardt.
53	1905, Apr. 6	Rochester, Indiana.	T. Bowman.	J. H. Evans.	A. B. Haist, L. J. Ehrhardt.
54	1906, Apr. 5	West Salem, Illinois.	Wm. Horn.	J. H. Evans.	A. B. Haist, L. J. Ehrhardt.
55	1907, Apr. 4	Ft. Wayne, Indiana.	S. C. Breyfogel.	J. H. Evans.	A. B. Haist, L. J. Ehrhardt.
56	1908, Apr. 2	Huntingburg, Indiana.	Wm. Horn.	J. H. Evans.	A. B. Haist, S. H. Baumgartner.
57	1909, Apr. 7	Elkhart, Indiana.	S. C. Breyfogel.	J. H. Evans.	A. B. Haist, A. G. Stierli.
58	1910, Apr. 7	Wabash, Indiana.	S. P. Spreng.	J. H. Evans.	A. B. Haist, A. G. Stierli.
59	1911, Apr. 6	Berne, Indiana.	T. Bowman.	J. H. Evans.	A. B. Haist, A. G. Stierli.
60	1912, Apr. 4	Dayton, Ohio.	S. C. Breyfogel.	J. H. Evans.	A. B. Haist, A. G. Stierli.
61	1913, Apr. 2	Indianapolis, Indiana.	Wm. Horn.	J. H. Evans.	E. Q. Laudeman, A. G. Stierli.
62	1914, Apr. 1	Linn Grove, Indiana.	S. P. Spreng.	J. H. Evans.	A. B. Haist, A. G. Stierli.
63	1915, Apr. 7	Kendallville, Indiana.	T. Bowman.	J. H. Evans.	A. B. Haist, A. G. Stierli.
64	1916, Apr. 5	Huntingburg, Indiana.	.....	.....	.....

INDIANA CONFERENCE

Conference Officers since 1852.

VICE-PRESIDENTS

A. B. Schafer, 1862-3; Jos. Fisher, 1864; M. W. Steffey, 1865-68; John Fox, 1869; G. G. Platz, 1870; J. M. Gomer, 1871; M. W. Steffey, 1872-75; Jos. Fisher, 1876; M. W. Steffey, 1877; E. L. Kiplinger, 1878-79; M. W. Steffey, 1880-3; Jos. Fisher, 1884-93; J. M. Haug, 1894-6; D. S. Oakes, 1897-07; J. Kaufman, 1908-12; Aug. Geist, 1913-15.

SECRETARIES

J. J. Esher, 1852; A. Nicolai, 1853-6; A. B. Schafer, 1857; M. Hoehn, 1858-60; G. G. Platz, 1861; Mel. Mayer, 1862; M. Hoehn, 1863; Mel. Mayer, 1864-67; M. Hoehn, 1868; M. Klaiber, 1869; M. Hoehn, 1870; John Berger, 1871-3; M. Hoehn, 1874-5; C. C. Beyrer, 1876; C. C. Baumgartner, 1877-9; D. S. Oakes, 1880-4; H. Arlen, 1885-7; C. C. Beyrer, 1888-90; S. H. Baumgartner, 1891-9; J. H. Evans, 1900-15.

TREASURERS

G. G. Platz, 1862-3; M. Hoehn, 1864-73; J. M. Gomer, 1874-9; C. F. Hansing, 1880-81; C. C. Beyrer, 1882-4; Aug. Geist, 1885-96; F. E. Zechiel, 1897-9; A. S. Fisher, 1900-12; J. O. Mosier, 1913-15.

STATISTICAL SECRETARIES

The first Committee on Statistics was appointed in the session held in 1862. The office of statistician began about 1888. In 1862, John Fox; 1863, M. Krueger; 1864-6, J. M. Gomer; 1867, E. L. Kiplinger; 1868-9, J. M. Gomer; 1870, M. W. Steffey; 1871, Geo. A. Hertel; 1872-3, M. Klaiber; 1874, J. M. Gomer; 1875, D. S. Oakes; 1876, W. G. Braeckly; 1877-9, J. M. Gomer; 1880, C. F. Hansing; 1881, Aug. Geist; 1882-3, C. C. Beyrer; 1884-5, Aug. Geist; 1886, S. B. Kring; 1887-90, A. O. Raber; 1891-99, A. S. Fisher; 1900-04, A. E. Haist; 1905-07, C. D. Rarey; 1908-10, E. Q. Laudeman; 1911-1915, W. H. Freshley.

EDITORS AND PUBLISHERS OF CONFERENCE JOURNALS SINCE 1891

Editors

1891- 4, S. H. Baumgartner
1895- 6, Fred Rausch
1897- 9, M. L. Scheidler
1900- 3, J. H. Evans
1904- 6, J. H. Rilling
1907-11, D. D. Spangler
1912-15, C. A. Hirschman

Publishers

1891- 2, S. H. Baumgartner
1893- 9, M. L. Scheidler
1900- 3, Thom. Finkbeiner
1904, O. L. Markman
1905- 6, J. H. Rilling
1907-11, D. D. Spangler
1912-15, Carl Hirschman

CONFERENCE OFFICERS SINCE 1852

CONFERENCE TRUSTEE BOARDS

The Conference Board of Trustees is elected as a whole for a term of three years, and trustees are eligible for re-election. According to an additional article, which was added to the "Articles of Incorporation," the first Board was elected in 1894.

The following Boards served:

1894—D. S. Oakes, J. M. Haug, D. Martz, C. F. Hansing, Aug. Geist.

D. S. Oakes resigned in 1895, and J. H. Evans was elected to fill the vacancy.

1897—J. H. Evans, D. Martz, D. S. Oakes, Aug. Geist, C. F. Hansing.

1900—C. F. Hansing, S. H. Baumgartner, J. H. Evans, A. S. Fisher, D. Martz.

1903—J. H. Evans, S. H. Baumgartner, C. F. Hansing, A. S. Fisher, L. Newman.

1906—L. Newman, L. S. Fisher, A. S. Fisher, D. Martz, S. H. Baumgartner.

1909—L. Newman, L. S. Fisher, A. S. Fisher, J. O. Mosier, E. M. Ray.

1912—L. Newman, E. M. Ray, L. S. Fisher, J. W. Metzner, J. O. Mosier.

L. S. Fisher resigned in 1914, and J. J. Wise was elected to fill the vacancy.

1915—J. O. Mosier, E. M. Ray, J. W. Metzner, J. J. Wise, L. Newman.

Delegates to General Conference since 1852.

1855—S. Dickover, Geo. G. Platz, Jos. Fisher, Jacob Keiper and And. Nicolai.

Alternates: Chr. Glaus and Phil. Bretsch.

1859—Abr. B. Schafer, Geo. G. Platz, Jos. Fisher, M. W. Steffey, Phil. Bretsch.

No alternates.

1863—M. W. Steffey, Geo. G. Platz, M. Hoehn, A. B. Schafer, Jos. Fisher, John Fox.

Alternates: And. Nicolai and Fr. Wiethaup.

1867—M. Krueger, M. W. Steffey, Mel. Mayer, G. G. Platz, M. Hoehn, A. B. Schafer, Joh. Fox.

Alternates: Jos. Fisher, H. L. Fisher.

INDIANA CONFERENCE

1871—M. W. Steffey, Joh. Fox, M. Mayer, H. L. Fisher, M. Krueger, Eli L. Kiplinger.

Alternates: J. M. Gomer, M. Hoehn.

1875—M. W. Steffey, H. L. Fisher, M. Krueger, E. L. Kiplinger, John Fox, J. Kaufman, M. Mayer.

Alternates:

1879—M. W. Steffey, Eli L. Kiplinger, M. Krueger.

Alternates:

1883—E. L. Kiplinger, C. C. Baumgartner, D. S. Oakes, M. W. Steffey.

Alternates:

1887—M. W. Steffey, D. S. Oakes, Aug. Geist, C. C. Baumgartner.

Alternates: C. F. Hansing, D. Martz.

1891—D. S. Oakes, D. Martz, H. Arlen, M. W. Steffey.

Alternates: Aug. Geist, C. F. Hansing.

1895—D. Martz, C. F. Hansing, J. M. Haug, D. S. Oakes, J. H. Evans, S. H. Baumgartner.

Alternates: Aug. Geist, A. S. Fisher, J. Kaufman.

1899—S. H. Baumgartner, C. F. Hansing, D. S. Oakes, D. Martz, J. H. Evans, Geo. Roederer.

Alternates: A. S. Fisher, J. M. Haug, M. L. Scheidler, F. E. Zechiel.

1903—S. H. Baumgartner, J. M. Haug, D. S. Oakes, C. F. Hansing, J. H. Evans, A. S. Fisher, Aug. Geist.

Alternates: F. Rausch, M. L. Scheidler, W. G. Braeckly.

1907—L. S. Fisher, S. H. Baumgartner, J. O. Mosier, D. Martz, D. D. Speicher, J. H. Evans, J. H. Breisch.

Alternates—W. G. Braeckly, M. L. Scheidler, A. S. Fisher.

1911—J. O. Mosier, J. W. Metzner, S. H. Baumgartner, J. J. Wise, L. S. Fisher, J. H. Breisch, J. H. Evans, W. G. Braeckley.

Alternates: G. B. Kimmel, M. L. Scheidler, L. Newman.

Lay Delegates: Geo. W. Frederick, Chas. Braitling, Ezra Kimmel, F. H. Hersh.

1915—J. J. Wise, J. W. Metzner, S. H. Baumgartner, J. O. Mosier, J. H. Evans, J. H. Breish, G. B. Kimmel, L. S. Fisher.

Alternates: E. W. Praetorius, J. H. Rilling, L. Newman.

Lay Delegates: C. L. Hartman, Wm. Mertz, G. W. Frederick, W. H. Ecki.

Alternates: N. Barnheisel, F. Hersh.

OFFICERS INDIANA CONFERENCE MISSIONARY SOCIETY

Officers of the Indiana Conference Missionary Society.

PRESIDENTS

From 1853-1875, no record found; 1876, J. Kaufman; 1877-9, Jos. Fisher; 1880-2, M. Hoehn; 1883-6, M. W. Steffey; 1887, A. R. Schafer; 1888-1899, D. Martz; 1900-7, S. H. Baumgartner; 1908-1914, L. Newman; 1915, E. W. Praetorius.

VICE-PRESIDENTS

1853-1876, no record found; 1877-80, M. W. Steffey; 1881-2, Jos. Fisher; 1883, M. Hoehn; 1884, E. L. Kiplinger; 1885-6, Jos. Fisher; 1887-9, John Hoffman; 1890, A. O. Raber; 1891-3, A. Geist; 1894-7, F. Rausch; 1898, S. H. Baumgartner; 1899, J. M. Haug; 1900-04, J. H. Evans; 1905-7, L. Newman; 1908-13, G. B. Kimmel; 1914, E. W. Praetorius; 1915, L. Newman.

SECRETARIES

1853-76, no record found; 1877, C. C. Beyrer; 1878-79, J. Hoffman; 1880-82, C. C. Beyrer; 1883-4, H. Arlen; 1885-6, J. Hoffman; 1887-89, J. Miller; 1890-97, W. H. Mygrant; 1898-1906, J. O. Mosier; 1907-10, J. W. Metzner; 1911-15, A. A. Knepper.

TREASURERS

1853-76, no record found; 1877-79, D. S. Oakes; 1880, Geo. Roederer; 1881-1893, D. S. Oakes; 1894-97, Geo. Roederer; 1898-1907, F. Rausch; 1908-11, P. L. Browns; 1912-15, J. H. Rilling.

DELEGATES TO BOARD OF MISSIONS

1853-76, no record found; 1876-79, E. L. Kiplinger; 1880, M. W. Steffey; 1881, D. S. Oakes; 1882, E. L. Kiplinger; 1883, D. S. Oakes; 1884, M. W. Steffey; 1885-90, D. S. Oakes; 1891-99, D. Martz; 1900-1, C. F. Hansing; 1902-3, S. H. Baumgartner; 1904-07, D. Martz; 1908-10, S. H. Baumgartner; 1911, J. J. Wise; 1912, L. S. Fisher; 1913-14, J. W. Metzner; 1915, J. J. Wise.

ALTERNATE DELEGATES TO BOARD OF MISSIONS

1853-75, no record found; 1876-79, M. W. Steffey; 1880-83, no record; 1884, E. L. Kiplinger; 1885, M. W. Steffey; 1886, C. C. Baumgartner; 1887, A. Geist; 1888, J. Berger; 1889, D. Martz; 1890, M. W. Steffey; 1891-93, D. S. Oakes; 1894, J. M. Haug; 1895-1899, D. S. Oakes; 1900-01, S. H. Baumgartner; 1902-3, C. F. Hansing; 1904-7, S. H. Baumgartner; 1908, L. S. Fisher; 1909-14, L. Newman; 1915, J. W. Metzner.

LOCAL SOCIETIES, FROM WHICH OUR LICENSED PREACHERS CAME

AKRON MISSION

1. J. S. Kroft1905
2. A. D. Kroft1908

BIPPUIS CIRCUIT

Bethel Class

1. H. Schleucher1871
2. Wm. Wiedenheft1883
3. J. H. Schnitz1884
4. E. W. Schmalzried1910

Bippus Class

1. W. H. Brightmire.....1883
2. Lloyd Folke1911

BREMEN STATION

1. John Berger1864
2. Geo. Zimmer1864
3. Wash. Knoblauch1869
4. L. Stock1879
5. E. C. Ewald1898
6. E. Q. Laudeman1903
7. F. B. Walmer1901
8. E. E. Miller1905
9. Geo. S. Lozier1911
10. O. O. Lozier1914

BUNKER HILL CIRCUIT

Waupecong Class

1. J. M. Condo1864
2. E. E. Condo1866
3. S. S. Condo1869

Zion Class

1. J. K. Troyer1867
2. A. J. Troyer1868
3. E. R. Troyer1868
4. E. T. Hochstetler1869
5. J. W. Loop1873
6. A. S. Fisher1887
7. H. W. Fisher1888
8. J. M. Lantz1903

CAMP CREEK CIRCUIT, ILLINOIS

1. Phil. Miller1866

CARMI CIRCUIT, ILLINOIS

Carmi Class

1. Chr. Ude1857
2. J. M. Gomer1859
3. Martin Speck1860
4. John Beck1864
5. Jos. A. Maier1866

CELINA CIRCUIT

Hope Class

1. J. H. Stedeke1876
2. J. E. Smith1880
3. F. J. Stedeke1894

Salem Class

3. J. H. Evans1881

CICERO CIRCUIT

1. J. Fritz1874
2. J. Harper1889

Tipton Class

1. Dr. Diest

CULVER STATION

1. D. J. Pontius1861
2. F. E. Zechiel1888
3. S. I. Zechiel1894
4. D. E. Zechiel1895
5. D. A. Kaley1903

CULVER CIRCUIT

Burr Oak Class, Disc.

1. H. E. Overmeyer1870
2. W. S. Tracy1888

Germany Class

1. John Hoffman1858
2. Fred Hoffman1860
3. Sam'l Plantz1861
4. Geo. W. Wales1867
5. James Wales1868
6. C. Overmeyer1909

Trinity Class

1. C. H. Burgener1895

Grand View Class

1. Geo. C. Steininger1887
2. B. Webb1887
3. Phil. Buchler1888
4. H. H. Steininger1893

Jerusalem Class

1. H. E. Neff

Leiters Ford Class

1. D. Light1872

Washington Class

1. E. B. Jones1901
1. Jacob Funk1867
2. J. Dreisbach1869
3. Aug. Geist1872
4. E. D. Einsel1873

DAYTON, COMMERCIAL

1. Geo. Berstecher1872
2. J. A. Tiedt1890
3. E. W. Practorius1904

DAYTON, WAYNE AVE.

1. G. F. Spreng, Jr., O. Conf.
2. H. E. Thompson1894
3. G. B. Kimmel1897
4. M. W. Strahler1909
5. W. R. Kimmel1914

DECATUR MISSION

1. A. Elzy1894
2. A. Van Camp1897
3. Chas. McConnehey1898

Furman Class, Disc.

1. D. D. Spangler1887
2. C. W. Spangler1892

Salem Class

1. J. S. Stoop1883
2. E. B. Kern1891
3. S. C. Kramer1896

DEFIANCE CIRCUIT

Calvary Class

1. P. L. Browns1893
2. L. E. Smith1906

DEFIANCE MISSION

S. Olive Class

1. D. Jolly1889

EDGERTON CIRCUIT

Oak Grove

1. Henry Maier1861
2. Rob. Rainey1882
3. G. F. Zuber1896
4. S. D. Rainey1904

Salem Class

1. J. S. Meyer1879
2. E. E. Meyer1885
3. H. E. Meyer1886

EAST GERMANTOWN

New Lisbon Class, Disc.

1. Adam Hartzler1865
2. S. S. Albert1865
3. Jacob Hintsinger1872

Dublin Class

1. S. Diekover1846
2. A. V. Scheidler1868
3. B. F. Dill1872
4. M. L. Scheidler1887
5. C. M. Pierce1887
6. W. E. Snyder1894

ELBERFELD CIRCUIT.

Tabor Class

1. Adolph Dassel1862
2. W. L. Luchring1877
3. S. J. Luchring
4. H. Holzgrafe
5. B. Schuernermeier1889

Sommerville Class

1. C. Kohlmeier1857

ELKHART, GERMAN, DISC.

1. C. Kerstetter1865
2. D. E. Fox1883

ELKHART, WATCHTOWER, DISC.

1. I. B. Fisher1877
2. Geo. B. Holdeman1884
3. W. S. Mills1893
4. Arthur Weyrick1897
5. Roy Garl1897
6. Geo. C. Lutman1902

ELKHART, FIRST CHURCH

1. C. E. Boyer1907
2. M. O. Herman1910
3. C. Berger1915

ELKHART, BETHEL CIRCUIT

Salem Class

1. David Garl1856
2. D. S. Oakes1862
3. P. Thornton1862
4. Ad. R. Schafer1871

ENTERPRISE, ILLINOIS

1. Chr. Stier1875
2. H. Gocker1893
3. J. W. Feller1895

EVANSVILLE STATION

1. Jacob Miller1866

FT. WAYNE STATION

1. L. S. Fisher1883

GRAYVILLE MISSION

1. Jacob Mode1872

GREENVILLE MISSION

1. Peter Roth1859
2. Chas. Schamo1864
3. Wm. H. Flurkey1913

HICKSVILLE, OHIO

1. E. R. Roop1909

HUNTINGBURG

1. Fr. Wietlauf1847
2. Wm. Beckman1853
3. Geo. Koch
4. W. Wesseler1855
5. M. Krueger1856
6. C. Stockhow1871
7. Gerh. Koch1883
8. Fr. Rontepoehler1893
9. M. W. Sunderman1896
10. B. Rontepoehler1899
11. F. S. Erue1899

LOCAL SOCIETIES FROM WHICH OUR PREACHERS CAME

HUNTINGTON

1. Sam. Beverly1892
2. R. F. Jamison1892
3. D. D. Sult1896
4. G. D. Eastes1907

Meyers Class, Disc.

1. J. M. Dustman1874

INDEPENDENCE, DISC.

1. M. Klaiber1858

INDIANAPOLIS, FIRST CHURCH

1. W. G. Braeckley1870
2. John Abrams1871
3. C. F. Brauer1872
4. C. A. Hirschman1906
5. H. E. Eberhart1914
6. H. L. Meyer1914

North Mission, Disc.

1. Geo. Streicher

JULIETTA, DISC.

1. C. F. Hansing
2. C. F. W. Hansing1875

Indian Creek, Disc.

1. J. Harper1889

JONESBORO, ILLINOIS, DISC.

Ebenezer Class

1. F. Theiss

KENDALLVILLE STATION

1. Geo. Diegel
2. Wm. Ackerman1876
3. E. B. Conklin1888

LAKE BRUCE CIRCUIT

1. J. M. Rogers1891
2. A. F. Wiesjahn1896

River Bank

1. H. Prechtel1872
2. U. H. Carey1894
3. E. E. Werner1898

LAKE CREEK, ILLINOIS, DISC.

1. Casper Doehring1885

LAKEVILLE MISSION

Tabor Class

1. Ira Steele

LANCASTER

1. J. H. Griesemer1889
2. R. C. Wise1909

LARWILL, DISC.

1. L. F. Coverdale1876

LINN GROVE CIRCUIT

Lima Class

1. Dr. C. C. Baumgartner.....1870
2. E. H. Baumgartner1910
3. E. E. Roberts1915

Vera Cruz Class

1. Jacob Sutter1874
2. S. H. Baumgartner1887

Salem Class

1. John Fox1853
2. Fr. Geisel1855
3. Ed. Habbegger1915

LOUISVILLE STATION

1. Fr. Maurer1869
2. Geo. Roederer1874
3. John Bruckert1875
4. Geo. Hallwachs1885
5. F. C. Stierli
6. G. A. Stierli1899
7. J. J. Maier1904
8. Irvin Roederer1911

LOUISVILLE, TRINITY MISSION

1. Rob. Tiersch1893
2. J. L. Bayer1895

MARKEL CIRCUIT

1. W. H. Mygrant1882
2. E. Hauser1909

MARSHALL CIRCUIT

1. Geo. Schmoll1861
2. John Kaufman1864
3. N. F. Platz1874

Big Creek Class

1. M. F. Finkbeiner1859
2. John Mundorf1884
3. Ben. Buchler1899

MISHAWAKA CIRCUIT

1. Mich. Zimmer1855
2. A. A. Knepper1905
3. Irvin Spencer1906

Coal Bush Class

1. L. J. Ehrhardt1888
2. U. G. Gillman1907

MISSISSINAWA, DISC.

1. J. Schamber1874
2. S. Hofferbert1888

Schwartz Class

1. J. C. Schuh1865

MT. CARMEL STATION

1. B. A. Mayer1914

MIZPAH, SOUTH BEND

1. N. F. Platz1895
2. Edw. Greiner1906

Nappanee Mission

1. C. D. Ringgenberg ...1897

NAPPANEE CIRCUIT

Hepton Class

1. Peter Burgener1848
2. Phil. Haney1914

Island Class

1. W. Pinkerton1878
2. Lloyd Haney1911

Jerusalem Class

1. John Stover

NEW PARIS CIRCUIT

Harrison Center Class

1. S. H. Pontius1888
2. B. F. Fehnell1887

NORTH WEBSTER CIRCUIT

1. J. F. Bockman1871
2. F. L. Snyder1887
3. F. W. Hart1888
4. B. F. Snyder1886

OLNEY STATION

1. Chr. Heim1864
2. Fred Launer1866
3. Ben. Koenig1896

Grand Prairie, Disc.

1. Jacob Gruenisen1861

PHILLIPSBURG CIRCUIT

Vandalia Class, Disc.

1. J. M. Krommiller1853

Wolf Creek Class, Disc.

1. E. Bohlender1873

Hares Chapel

1. C. Schlotterback1910

PORTLAND MISSION

1. John Rees1888
2. W. H. Stowell1909
3. E. D. Haley1912

PORTLAND CIRCUIT

Bear Creek Class

1. J. W. Metzner1891

Bethel Class

1. Phil. Orth1883
2. Laf. Orth1894

North Corydon, Disc.

1. David Black1879

RICHMOND, DISC.

1. Wm. Koenig1869

RIDGEVILLE CIRCUIT

Emmettsville Class

1. J. E. Young
2. J. J. Wise1893
3. D. O. Wise1905

ROCKPORT MISSION

1. Mel. Mayer1855
2. C. P. Maas1902

Zoar Class

1. Chas. R. Koch1873
2. W. H. Freshley1900

ROYAL CENTER

Common Center Class

1. D. R. Heil1901
2. J. M. Kistler1912

Lucerne Class, Disc.

1. Levi Newman1893

Bell Center, Disc.

1. W. Bernethy1896

Royal Center Class

1. Allen De Witt1915
2. R. Handschu1915

SALEM, FULTON Co., DISC.

1. John Kiplinger1856
2. E. L. Kiplinger1856
3. Sol. Wildermuth1859
4. S. Kiplinger1861
5. Wm. Wildermuth1869

SOUTH BEND, GERMAN

1. Geo. W. Frechafer ...1871
2. C. C. Boyer1873
3. Aug. Iwan1876
4. E. J. Nitsche1881
5. Louis Neitzel1882

SAN PIERRE CIRCUIT

San Pierre Class

1. J. L. Buyer, Jr.1911
2. Jac. Arndt1915

INDIANA CONFERENCE

<i>Bethlehem Class</i>	
1. Wm. Lueder	1869
2. F. C. Wacknitz	1913

Wanatah Class

1. Carl Kalwitz	1871
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SCOTT CIRCUIT

Grand Victory Class

1. Geo. A. Hertel	1859
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St. Paul Class

1. W. H. Reihle	1894
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SYRACUSE MISSION

1. Lloyd Launer	1914
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Ebenezer Class

1. Moses Beyrer	
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Ott's Class, Disc.

1. John Rookstool	1853
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TERRE HAUTE

1. And. N. Fox	1888
2. John Sturtz	1893

URBANA STATION

1. D. D. Speicher	1885
2. C. D. Wendall	1891
3. Geo. E. Speicher	1891
4. Peter S. Speicher	1892
5. Chas. E. Geist	1904
6. J. Louis Speicher	1908
7. Geo. Pullman	1910
8. Earl Snyder	1910

VAN WERT MISSION

1. J. O. Mosier	1895
2. Jac. Bohyer	1897

WABASH

1. F. Rausch	1884
2. F. F. McClure	1899
3. C. W. Schlemmer	1900
4. J. W. Thomas	1915

WABASH CIRCUIT

Zion Class

1. Ira Dawes	1908
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WAKARUSA, DISC.

1. D. H. Hoover	1885
2. C. A. Wright	1908

WARSAW, DISC.

1. H. Strickler	1848
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WATERLOO CIRCUIT

County Line Class

1. Geo. Fredrick	1875
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Pleasant Hill

1. H. H. Reinohl	1889
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WEST SALEM

1. C. F. Mathias	1861
2. C. Harms	1895
3. O. L. Markman	1895

WOLCOTTVILLE CIRCUIT

1. A. O. Raber	1878
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Entered Indiana Conference	Licensed by other Conferences
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FROM OHIO CONFERENCE

1843 A. Nicolai	1843
1843 Chr. Glaus	1843
1845 J. Trometer	1845
1849 Peter Goetz	

These came to Illinois Conference before organization of Indiana Conference:

1853 Jacob Fisher	
1853 Sam. Miesse	1828
1856 A. B. Schafer	1830
1856 L. Schuerman	1850
1856 M. Alspach	1855
1856 M. Hoehn	
1856 Geo. Kloeppfer	1841
1858 Phil. Schwartz	1846
1859 Rub. Riegel	1846
1860 Phil. Schwillie	
1864 B. Hoffman	
1864 J. Rosenberg	
1865 Peter Wiest	
1870 C. Tramer	1856
1898 Wm. Engle	
1900 W. H. Brightmire	1883

ILLINOIS CONFERENCE

1852 B. Uphaus	1848
1852 B. Ruh	1852
1852 F. Schuerman	1850
1852 G. Franzen	1850

These were licensed in the Illinois Conference:

1853 G. G. Platz	1844
1856 Phil. Bretsch	
1873 C. F. Hansing	
1896 Thom. Finkbeiner	
1897 J. H. Breish	
1902 C. D. Rarey	
1899 E. J. Oliver	1899

IOWA CONFERENCE

1867 Jacob Keiper	1849
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KANSAS CONFERENCE

1865 Phil. Porr	1850
1873 John Beck	1864
1873 Sol. Shoof	
1911 C. H. Hartman	

PITTSBURG CONFERENCE

1886 S. B. Kring	1850
1912 W. J. Weyant	

MICHIGAN CONFERENCE

1868 Rub. Riegel again	1846
1870 F. F. Meyer	
1873 M. Speck	1860
1891 J. M. Haug	1857

Ed. Evans was licensed by the Indiana Conference in 1859. He was from Compton, Michigan.

EAST PENNSYLVANIA CONFERENCE

1855 Chr. Westling	1855
1863 H. L. Fisher	1857

GERMANY CONFERENCE

1885 H. Weisshaar	
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Entered Indiana Conference	Licensed by other Conferences
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SWITZERLAND CONFERENCE

1872 Jac. Schmidle	
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JAPAN MISSION

1891 Kichinosuke Kaneko ...	
1890 Wakatubo Masutura ...	

These were merely licensed as Japan Conference was not yet organized.

UNITED BRETHERN CHURCH

1852 M. W. Steffey	1849
1852 Jos. Fisher	1849

These two were first members of the Illinois Conference until the Indiana Conference was organized.

1865 Chr. Ade	
1880 J. W. Kemmerling	1880
1886 T. Carroll	1854
1896 C. D. Rarey	1895

METHODIST EPISCOPAL CHURCH

1862 M. Koehl	
1875 H. Lyons	1875
1880 D. Martz	1880
1888 S. Hofferbert	1888
1909 J. S. Young	
1910 G. A. Weisshaar	

METHODIST PROTESTANT CHURCH

.... C. F. Mohr	
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OLD MENNONITE CHURCH

1903 Frank Hartman	
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APOSTOLIC HOLINESS CHURCH

1909 Ambrose B. Aegerter....	
1910 Wm. Maxwell	

These names could not be classified from lack of information. Dates show when they were licensed by the Indiana Conference:

1855 Carl Heiden	
1857 Josh. Paulin	
1859 Sol. Blaser	
1864 A. Parker	
1864 G. Kuttler	
1864 Chr. Braun	
1865 Aug. Scholz	
1865 Eli Grim	
1867 Wm. Honstadt	
1868 Chr. Harte	
1869 Jasper Atkinson	
1870 Levi Grim	
1871 Jac. Young	
1871 Jac. Ressler	
1873 J. Reiner	
1876 Jac. Kolmer	
1876 L. T. Coverdale	
1879 G. W. Bryson	
1884 C. Benner	
1896 Harry Smith	
1897 T. M. Birdsell	

Received and Licensed as Preachers on Probation since 1852.

EXPLANATION:—In the early part of the Conference, as was customary in the Evangelical Association, for the Quarterly Conference, as well as the Annual Conferences to issue licences to applicants as preachers on probation. When such as had received Quarterly Conference licences, came to Conference for work, they were simply received into the itinerancy on probation. This accounts for records of some who were received into the itinerancy, without saying that they received license as preachers on probation. Now Quarterly Conferences endorse class recommendations to preach, and can examine applicants on the Disciplinary questions. And only such as have been advanced to deacon's orders and enter the Superannuation Fund can now be received into the itinerancy.—HISTORIAN.

1853—Henry Strickler, John Fox, John Ruckstuhl, Wm. Bockman and J. M. Kronmiller.

1854—None.

1855—Carl Heiden, Fr. Geisel, Wm. Wessler, Melchior Mayer and Chr. Wessling.

1856—Elias L. Kiplinger, John Kiplinger, David Garl, Wm. Hertel and Michael Krueger.

1857—Josh. Paulin, Con. Kohlmeier, Chr. Ude.

1858—John Hoffman and Mathias Klaiber.

1859—Peter Roth, J. Mich. Gomer, Edw. Evans, Geo. A. Hertel, Sol. Blasser.

1860—Frederick Hoffman and Martin Speck.

1861—Sam. Kiplinger, Jacob Krumeisen, Chr. Mathias, Geo. Schmoll, Dan. J. Pontius, Sam. Plantz, Henry Maier.

1862—Peter Thornton, David S. Oakes, Adolph Dassel.

1863—

1864—A. Parker, G. Kuttler, Moses Bayer, Chr. Braun, Joh. M. Condo, John Beck, John Berger, Carl Schamo, John Kaufman, Geo. Zimmer, Chr. Heim.

1865—Salem S. Albert, Aug. Scholz, Adam Hartzler, Eli Grim, J. Chr. Schuh.

1866—Phile. Miller, Eli Condo, Fr. Launer, Jacob Miller and Jos. A. Mayer.

1867—Wm. Honstadt, Geo. W. Wales, Henry Funk, Jac. K. Troyer.

1868—James Wales, Chr. Harte, Aaron Scheidler, And. Troyer, Enos R. Troyer.

1869—Wm. Koenig, Eli T. Hochstetler, Wm. Lueder, Jasper L. Atkinson, Wash. Knoblauch, Wm. Wildermuth, Jac. Dreisbach, Fr. Maurer, S. S. Condo.

1870—Levi Grimm, Hiram E. Overmeyer, Wm. G. Braeckly, Cleophas C. Baumgartner.

INDIANA CONFERENCE

- 1871—John Abrams, Geo. W. Freehafer, John F. Bockman, Adam R. Schafer, Jac. Young, Carl Kalwitz, Henry Schleucher, Chr. Stockhowe and Jac. Ressler.
- 1872—Jac. Mode, C. F. Brauer, Geo. Berstecher, Henry Prechtel, Jac. Huntsinger, Aug. Geist, B. F. Dill and D. Light.
- 1873—John Stover, Sol. Shoop, J. W. Loop, W. H. Jones, Earnst Bohlander, C. C. Beyrer, Ed. D. Einsel.
- 1874—J. Reiner, Nim. J. Platz, Geo. Roederer, J. Fritz, Jac. Sutter, J. Schamber and J. M. Dustman.
- 1875—Chr. Stier, Carl F. W. Hansing, Jac. Kolmer, Geo. Fredrick, Henry Lyons and John Bruckert.
- 1876—Wm. Ackerman, L. T. Coverdale, J. H. Stedcke, Aug. Iwan.
- 1877—Israel B. Fisher.
- 1878—Wes. Pinkerton, A. O. Raber.
- 1879—J. E. Moyer, G. W. Bryson, David Black and Lawrence Stock.
- 1880—Joh. E. Smith, David Martz and J. W. Kemmerling.
- 1881—Edw. J. Nitsche, John H. Evans.
- 1882—Louis Neitzle, Wm. H. Mygrant and Rob. Rainey.
- 1883—Dan. E. Hoover, Dan. F. Fox, Wm. Wiedenheft, Phil. A. Orth, Jos. E. Stoops, Wm. H. Brightmeier and Lorenzo S. Fisher.
- 1884—Geo. B. Holdeman, Fred. Rausch, John H. Schnitz and C. Benner.
- 1885—Dan. D. Speicher, Emil E. Meyers, G. Streicher.
- 1886—Henry E. Neff, Henry E. Meyers.
- 1887—Sam'l H. Baumgartner, Albert S. Fisher, Geo. C. Steininger, C. M. Pierce, Monroe L. Scheidler, Dan. D. Spangler, Fred. L. Snyder, B. F. Fahnel, B. Webb.
- 1888—Phil. Buehler, John Rees, Fred. E. Zechiel, Leo. J. Ehrhardt, Harry W. Fisher, W. S. Tracy, Fred. W. Hart, Silas H. Pontius, E. B. Conklin and Sam. Hofferbert.
- 1889—Henry H. Reinoehl, D. Jolly and J. Harper.
- 1890—John A. Tiedt, Wakatubo Masutura, a Japanese, licensed by our Conference before Japan Conference was organized.
- 1891—Geo. E. Speicher, John W. Metzner, Ed. B. Kern, Jesse M. Rogers, Chas. D. Wendall and a Japanese, Kichinosuke Kaneko, licensed for the same reason as the above.
- 1892—Chas. W. Spangler, R. F. Jamison, Peter S. Speicher, Sam'l E. Beverly.
- 1893—Phil. L. Browns, W. S. Mills, Levi Newman, J. Stortz, Rob. Tiersch, Howard Steininger, Henry Gocker, J. J. Wise, Fred Reutepohler.

FORMATION SOUTH INDIANA CONF., REINCORPORATION

- 1894—H. E. Thompson, Wm. E. Snyder, A. S. Elzy, Frank J. Stedecke, Wm. Reily, Laf. L. Orth, U. H. Carey, Sam I. Zechiel.
- 1895—Dan E. Zechiel, Otto Markman, Noah F. Platz, Jos. L. Buyer, John W. Feller, John O. Mosier and Chas. Harms.
- 1896—Chr. H. Burgener, D. D. Sult, W. Bernethy, Alb. Wiesjahn, Geo. F. Zuber, Ben E. Koenig, Martin W. Sunderman, Harry Smith and Sam. C. Cramer.
- 1897—Aith. E. Weyrick, Roy E. Garl, Gust. B. Kimmel, Chr. D. Ringgenberg, Jac. Bohyer, Ans. Van Camp and F. M. Birdsell.
- 1898—Emil E. Werner, Ed. C. Ewald and Chas. McConnehey.
- 1899—Frank F. McClure, Benj. Buehler, Frank S. Erne, Ben. Reutepoehler, Ed. J. Oliver, Gust. A. Stierle.
- 1900—Edwin Q. Laudeman, Edw. Greiner and Wm. H. Freshley.
- 1901—Dan. R. Heil, Frank B. Walmer and Everet Jones.
- 1902—Geo. L. Lutman and Chas. P. Maas.
- 1903—John M. Lantz, Daniel A. Kaley and Frank Hartman.
- 1904—Sch. D. Rainey, J. J. Meyer, Elmer W. Praetorius and Chas. E. Geist.
- 1905—Alb. A. Knepper, Edw. E. Miller, Ira Steele and David O. Wise.
- 1906—Irvin G. Spencer, Sim. J. Kroft, Lloyd E. Smith and Carl A. Hirschman.
- 1907—Clyde E. Boyer, U. G. Gilman and Geo. D. Eastes.
- 1908—Ira C. Dawes, J. Lewis Speicher, Chas. A. Wright and Adolph D. Kroft.
- 1909—Earnst R. Roop, W. A. Stowell, Chancy D. Overmeyer, Earnst Hauser, Rudolph C. Wise, Amb. B. Aegerter and M. L. Strahler.
- 1910—Mentor O. Herman, Edw. H. Baumgartner, Wm. Maxwell, Geo. Pullman, Chr. Schlotterbeck, Earl Snyder and E. W. Schmalzried.
- 1911—Irvin G. Roederer, Geo. S. Lozier, Jos. L. Buyer, Jr., Lloyd Haney, Lloyd Foulke.
- 1912—Edw. D. Haley and James Kistler.
- 1913—Wm. H. Flurkey, Fred. C. Wachnitz and D. P. Claypool.
- 1914—Floyd W. Launer, Ora O. Lozier, Phil. Haney, Harry L. Meyer, Herb. E. Eberhart, Walter R. Kimmel, Bern. A. Mayer.
- 1915—E. E. Roberts, J. W. Thomas, Carl Berger, R. W. Handschu, Allen DeWitt, Jacob Arndt.

INDIANA CONFERENCE

Received from other Conferences and Churches.

1853, G. G. Platz, Ill. Conf.; Sam'l Miesse, Ohio Conf. (local); Phil. Bretsch. 1856, Geo. Kloepper, Ohio Conf. 1858, Phil. Schwartz, Ohio Conf. 1859, Reuben Riegel and Sam. K. Miesse, Ohio Conf. 1860, Phil. Schwillle, Ohio Conf. 1864, Bath. Hoffman and J. J. Rosenberger, Ohio Conf. 1865, Chr. Ade, of the U. B. Church; Peter Wiest, Ohio Conf.; Phil. Porr, Kansas Conf. 1867, Jacob Keiper, Iowa Conf. 1870, C. Tramer, Ohio Conf. 1872, H. Price. Jac. Schmidle, Switzerland Conf. 1873, John Beck, Kansas Conf.; Martin Speck, Michigan Conf.; Chas. F. Hansing, Ill. Conf. 1875, M. Koehl, M. E. Church. 1880, F. F. Meyer, Mich. Conf. 1885, H. Weishaar, Germany Conf. Reuben Riegel, Mich. Conf. Wm. Ackerman, Oregon Conf. 1886, Tim Carroll, U. B. Church; S. B. Kring, Pitts. Conf. 1887, B. F. Snyder, Dak. Conf. 1891, J. M. Haug, Mich. Conf. 1893, the So. Ind. Conf. ministers: W. G. Braeckly, E. Bohlander, G. M. Hallwachs, J. Kaufman, Wm. Koenig, W. L. Luehring, J. Mundorf, E. J. Nitsche, N. J. Platz, H. Schleucher, J. H. Schnitz, Fr. Schweitzer, H. Weishaar, M. F. Finkbeiner, I. Griesemer, Ger. Koch, B. Schuermeier, F. Stierle, Rob. Tiersch; as locals, Chr. Heim, J. M. Kronmiller, J. A. Maier, G. G. Platz, M. Speck, Wm. Wesseler, Fr. Wiethaup, Fr. Daumer, C. Kohlmeier, Philemon Miller, J. Miller, local from M. E.'s. 1895, J. E. Stoops, Ore. Conf.; J. M. Smith, C. S. and John Jupin from the M. E. Church. 1896, C. D. Wendall, Des Moines Conf.; Thom. Finkbeiner of the Ill. Conf.; C. D. Rarey from the U. B. Church. 1898, Wm. Engel of the Ohio Conf. (local); J. W. Lowle from the M. E.'s (local); J. H. Breish from the Ill. Conf.; J. H. Rilling from Wisconsin Conf. 1899, I. B. and L. S. Fisher from Oregon Conf.; A. Riemenschneider from Ill. Conf. (local). 1900, J. Trythall of the U. B. Church (local); W. H. Brightmire from the Ohio Conf. (local elder). 1901, C. A. Row, of the Reformed Church (local elder). 1903, D. A. Kaley and E. C. Bieri (local prob.) from M. E. Church; H. Hardy of Church of God (local deacon), J. H. Heldt of the M. E. Church (local deacon). 1904, E. R. Troyer of Ill. Conf. (local elder); A. R. Stull of the Ill. Conf. (prob.). 1905, 1906, 1907, 1908, F. C. Stierle of the Ill. Conf. (local elder). 1909, C. W. Schlemmer of U. B. Church; G. A. Weishaar of the Ger. M. E. Church (local probationers); A. B. Aegerter of the Apostolic Church as applicant for license. 1910, E. B. Jones of the Apostolic Holi-

ORDAINED AS DEACONS SINCE 1852

ness Union as preacher on probation; T. J. Russell of the Free Methodist Church (local elder) and J. W. Carter of the Platte River Conf. 1911, L. J. Ehrhart of the Texas Conf.; C. H. Hartman of Kansas Conf. 1912, W. I. Weyant of the Pittsb. Conf.; Byron G. Smith of the Free Methodist Church; Jos. Whinery of the Friends Church (local prob.); S. Hofferbert's name was restored to the list of local elders. 1913, D. P. Claypool of the Nazarene Church, as probationer; W. S. Mills of Ohio Conf., local elder; R. W. Loose of the Ill. Conf. as deacon. 1914, C. E. Boyer from Presbyterian Church.

Ordained as Deacons since 1852.

1852, Peter Burgener, Jos. Fisher. 1853, Ger. Franzen. 1854, Mich. W. Steffey, Ber. Ruh. 1855, Henry Strickler, Wm. Bockman, John Fox, John M. Kronmiller. 1856, Geo. Koch. 1857, Mich. Alspauch, Fr. Geisel, Mel. Mayer, Chr. Wessling Wm. Wesseler, Jac. Trometer. 1858, Mich. Krueger. 1859, Con. Kohlmeier, Chr. Ude, Josh. Paulin, Dan. Bartholomew, Eli L. Kiplinger, John Riegel. 1860, John Hoffman, Sam. K. Miesse, Math. Klaiber. 1861, Edw. Evans, John M. Gomer, Geo. A. Hertel, Peter Roth.

1862, Martin Speck, John Kiplinger. 1863, Geo. Schmoll, Henry L. Fisher. 1864, David S. Oakes, Chr. Heim, Fr. Frillman. 1865, John Kaufman, Geo. Zimmer, Mich. Zimmer, Carl Schamo. 1866, John Berger, A. Parker, Sam. Kiplinger, Chr. F. Mathias, Chr. Ade. 1867, Chr. C. Schuh, Ad. Hartzler, Salem S. Albert, Dan. J. Pontius. 1868, Fr. Launer, Jac. Miller, Jos. A. Mayer, Eli Condo, J. K. Troyer. 1869, Geo. W. Wales, And. Troyer. 1870, James Wales. 1871, Jac. Maurer, S. S. Condo, Wm. Lueder, Wm. Koenig.

1872, Wm. Wildermuth, Enos R. Troyer, Eli Hochstetler, Hiram E. Overmeyer, Moses Beyers, Sam. Planz. 1873, Joh. F. Bockman, Herman Schleucher, Chr. Stockhowe, John C. Young, Wm. Braeckly, H. Funk. 1874, Geo. W. Freehafer, Aug. Geist, E. D. Einsel, Fr. Brauer, Chas. C. Beyrer, Ad. R. Schafer, Aaron V. Scheidler. 1875, Geo. Berstecher. 1876, Nim. J. Platz, Jac. Mode, B. F. Dill, Cleophas C. Baumgartner. 1877, Geo. Roederer, John Bruckert. 1878, J. M. Dustman. 1879, J. Ben. Fisher, Henry Prechtel, Aug. Iwan, Jac. Huntsinger. 1880, Wm. Ackerman, A. O. Raber, J. Fritz. 1881, Henry Arlen, D. Martz.

1882, none. 1883, J. E. Smith. 1884, none. 1885, J. E. Stoops, Wm. H. Brightmire, Rob. Rainey, C. F. W. Hansing, Lon. S.

INDIANA CONFERENCE

Fisher. 1886, Geo. B. Holdeman, Phil. A. Orth, Fred Rausch. 1887, Dan. D. Speicher. 1888, John H. Evans, Wm. H. Mygrant, Emil E. Meyers, Alb. S. Fisher, H. E. Neff. 1889, S. H. Baumgartner, Monr. L. Scheidler, Henry E. Meyers. 1890, John Rees, Sam. Hofferbert, Fred E. Zechiel, Fred L. Snyder, Dan. D. Spangler. 1891, B. Frank Snyder, Phil. Buehler, Silas H. Pontius.

1892, John A. Tiedt, Henry H. Reinoehl. 1893, Ishmael H. Griesemer, Leo. J. Ehrhardt, John W. Metzner, Jesse M. Rogers. 1894, Frank R. Jamison, W. S. Tracy, Chas. W. Spangler, Benjamin Schuermeier, Geo. F. Winter, Chas. M. Pierce, R. J. Harper. 1895, Phil. L. Browns, Rob. Tiersch, Howard H. Steininger, Henry Cocker, Levi Newman. 1896, Sam. I. Zechiel, Jacob J. Wise, Wm. E. Snyder, Dan. B. Koenig. 1897, Abr. B. Haist, Chas. Harms, J. L. Buyer, C. D. Rarey, Dan. E. Zechiel, Carl Kalwitz. 1898, James H. Rilling, Otto L. Markman, John W. Feller. 1899, John O. Mosier, Sam. S. Cramer. 1900, Chas. McConnehey, Frank J. Stedcke. 1901, Emil Werner, Gus. B. Kimmel, Alf. F. Wiesjahn, Ben. E. Koenig, Elmer J. Oliver, Martin W. Sunderman.

1902, Frank S. Erne, Wm. H. Freshley, Chr. H. Burgener, Edw. E. Greiner. 1903, Edw. C. Ewald, Frank B. Walmer, Frank F. McClure, Edw. Q. Laudeman. 1904, Arth. E. Weyrick, Fred. Reutepoehler. 1905, John M. Lantz, Chas. P. Maas, Peter S. Speicher. 1906, Daniel A. Kaley. 1907, G. Adolph Stierli, Schuyler D. Rainey, Dan. R. Heil, Dav. O. Wise, Edw. E. Miller, Geo. C. Lutman, Alf. A. Knepper. 1908, Chas. E. Geist, Elmer W. Praetorius, Lloyd E. Smith, Geo. F. Zuber. 1909, Clyde C. Boyer, Geo. D. Eastes, Alb. W. Feller. 1910, C. A. Wright, Adolph D. Kroft, Ira C. Steele, J. Lewis Speicher. 1911, Simon J. Kroft, Roy. E. Garl, Gus A. Weishaar, Ambros B. Aegerter, E. B. Jones, Carl A. Hirschman, E. R. Roop.

1912, Chas. W. Schlemmer, Edw. H. Baumgartner. 1913, Jos. L. Buyer, Jr. 1914, Geo. Pullman, Geo. S. Lozier, James M. Kistler. 1915, I. Roederer, F. C. Wachnitz, M. O. Herman, L. Haney.

Ordained as Elders since 1852.

1852, Bernh. Uphaus. 1853, Jacob Keiper. 1854, Jos. Fisher, Peter Burgener. 1855, 1856, Mich. W. Steffey. 1857, Wm. Bockman, John Fox, John M. Kronmiller. 1858, Bernh. Ruh. 1859, Mich. Alspauch, Fr. Geisel, Chr. Wessling, Wm. Wesseler, Mel. Mayer, Jac. Trometer, Geo. Klopfer. 1860, Mich. Krueger. 1861, Chr. Ude, Dan. Bartholomew.

ORDAINED AS ELDERS SINCE 1852

1862, Math. Klaiber, John Hoffman, Josh. Paulin, Elias L. Kiplinger. 1863, Edw. Evans, John M. Gomer, Peter Roth. 1864, Geo. A. Hertel. 1865, Henry L. Fisher. 1866, Geo. Schmoll, Chr. Heim, David S. Oakes. 1867, John Kaufman. 1868, Chr. F. Mathias, Carl Schamo, John Berger, Sam. Kiplinger. 1869, Ad. Hartzler, Salem S. Albert, A. Parker, Dan. J. Pontius, Chr. Ade. 1870, Fr. Launer, Jac. Miller, Jos. A. Mayer, Chr. C. Schuh. 1871, J. K. Troyer.

1872, James Wales. 1873, Wm. Koenig, Jac. Maurer, Sam. S. Condo. 1874, Hiram E. Overmeyer, Eli T. Hochstetler, Enos R. Troyer. 1875, Wm. G. Braeckly, J. C. Young, C. F. Hansing, C. Stockhowe. 1876, E. D. Einsel, Geo. W. Freehafer, Aug. Geist, Ad. R. Schafer, Chas. C. Beyrer, A. Troyer. 1877, John F. Bockman. 1878, B. F. Dill, Cloph. C. Baumgartner. 1879, John Bruckert, Geo. Roederer. 1880, J. M. Dustman. 1881, I. Ben. Fisher, Aug. Iwan, H. Prechtel, Wm. Wildermuth.

1882, Wm. Ackerman, A. O. Raber. 1883, D. Martz, Henry Arlen. 1884, 1885, John E. Smith. 1886, 1887, Lorenzo S. Fisher, Jos. E. Stoops, Rob. Rainey, Carl F. W. Hansing, Wm. Brightmire. 1888, Phil. Orth. 1889, Geo. B. Holdeman, Dan'l D. Speicher, Fred Rausch. 1890, Wm. Mygrant, Alb. S. Fisher, Henry E. Neff. 1891, Sam'l H. Baumgartner, Monroe L. Scheidler, Emil E. Meyers. 1892, John H. Evans, Fred E. Zechiel, Sam. Hofferbert, Dan. D. Spangler, John Rees. 1893, Phil. Buehler, Silas H. Pontius. 1894, John A. Tiedt, Henry H. Reinoehl. 1895, Leo. J. Ehrhardt, Ismael H. Griesemer, John W. Metzner, Jesse M. Rogers. 1896, R. F. Jamison, Benjamin Schuermeier, Chas. W. Spangler, Chas. M. Pierce. 1897, Thom. Finkbeiner, Phil. L. Browns. 1898, Sam. I. Zechiel, Dan. B. Koenig, Wm. E. Snyder, Henry Gocker, J. M. Smith. 1899, C. D. Rarey, Abr. B. Haist, Dan. E. Zechiel, Jos. L. Buyer. 1900, Chr. Harms, Otto L. Markman. 1901, John O. Mosier, Sam C. Cramer, James H. Rilling, Jacob J. Wise.

1902, John W. Feller, Levi Newman. 1903, Martin M. Sunderman, Gus. B. Kimmel, Ben. E. Koenig. 1904, Chr. H. Burgener, Wm. H. Freshley, Frank S. Erne, Chas. McConnehey. 1905, Edw. E. Greiner, Chr. D. Ringgenberg, Frank B. Walmer, Frank Hartman, Frank F. McClure, Edw. C. Ewald. 1906, 1907, W. S. Tracy, H. Gocker. 1908, Edw. Q. Laudeman, Chas. P. Maas, John M. Lantz. 1909, Alf. A. Knepper, Edw. E. Miller, David O. Wise, Fred Reutepoehler, D. Alfred Kaley. 1910, E. W. Praetorius, F. Zuber, Chas. E. Geist, Lloyd E. Smith. 1911, Clyde E. Boyer, Frank J. Stedcke, Dan. R. Heil.

INDIANA CONFERENCE

1912, C. A. Wright, John H. Heldt. 1913, Carl A. Hirschman, Ambros B. Aegerter, Gus A. Weishaar, Alb. W. Feller, Adolph D. Kroft, E. B. Jones. 1914, E. R. Roop. 1915, R. W. Loose.

Credentials Voted Ministers to other Conferences.

1857, to S. Dickover and L. Schuerman to Ill. Conference. 1862, to B. Ruh to the Ill. Conf. 1865, to J. Rosenberg to Ohio Conf. 1867, to Peter Wiest to Ohio Conf. 1870, to D. J. Pontius to Iowa Conf.; Chr. Ade to Mich. Conf.; to E. E. Condo to Ill. Conf. 1874, to Jacob Ressler; Jacob Keiper to the Ill. Conf. and And. Parker. 1875, to R. Riegel to Mich. Conf.; to H. E. Overmeyer, but replaced it in 1876; Chr. Glaus to the Ohio Conf., but died before it could be deposited in this Conf. 1876, to Edw. Evans and J. Schmidli to the Kans. Conf.; to S. S. Condo to the Ohio Conf. 1879, to E. D. Einsel, to Platte River Conf., and Jacob Maurer to the Oregon Conf. 1880, to B. F. Dill to Mich. Conf. 1884, to Fr. Launer to Oregon Conf. 1885, to E. L. Kiplinger to the Platte River Conf.; Wm. Koenig to the So. Ind. Conf. 1886, to Geo. Streicher to Neb. Conf. and D. E. Hoover to Kans. Conf. 1887, to B. F. Fahnel to Kans. Conf. and L. S. Fisher by appointment of the Board of Missions to the Oregon Conf. 1888, to I. B. Fisher to the Oregon Conf., and Aug. Iwan to the Texas Conf. by appointment of the Board of Missions. 1889, to John Berger to the Cal. Conf. 1890, to J. E. Stoops, by Board of Missions to Oregon Conf.; to H. E. Meyers to the Kans. Conf.; to H. Weishaar to the So. Ind. Conf., and to M. Hoehn to the Ill. Conf. 1891, to A. O. Raber to the Presbyterian Church. 1892, C. C. Beyrer and H. E. Neff to the Presbyterian Church. 1893, to D. J. Pontius to the Texas Conf.; to J. C. Young; H. Ailen to the Presbyterian Church. 1894, to W. H. Brightmire and W. S. Mills to the Ohio Conf.; G. M. Hallwachs to the Ill. Conf. 1895, to F. C. Stierle to Ill. Conf.; B. F. Snyder to the M. E. Church. 1896, to R. Tiersch to the Erie Conf., and H. E. Thompson to the Ohio Conf. 1897, to C. S. Jupin to the M. E. Church. 1899, to C. D. Wendall to Des Moines Conf.; to W. H. Engel to E. E. Meyers. 1900, F. E. Zechiel to the Reformed Church, and W. E. Brightmire to the M. E. Church. 1901, to C. D. Rarey to Texas Conf., and Wm. Lueder. 1902, to J. M. Smith. 1903, R. F. Jamison to Ore. Conf.; J. Harper and Benj. Buchler. 1904, to A. S. Elzey. 1905, J. E. Moyer and J. J. Maier, G. F. Spreng, Erie Conf.; J. Wales, to

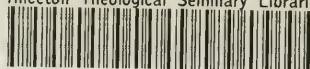
CREDENTIALS VOTED TO OTHER CONFERENCES

Mich. Conf.; O. L. Markman to M. E. 1906, to E. E. Werner, M. E. 1907, S. I. Zechiel to Kans. Conf. 1908, to L. J. Ehrhardt to Texas Conf.; A. Riemenschneider to Ill. Conf., and E. R. Baker to Ohio Conf. 1910, to S. J. Luehring to Cal. Conf. 1912, to H. Gocker to Wash. Conf., and C. D. Rarey again, to M. E. Church, Wash.; M. W. Strahler to Presbyterian Church. 1913, to T. J. Russell to M. E. Church; to C. E. Boyer to Presbyterian Church. 1914, to Geo. D. Eastes to New Light Church. 1915, G. A. Stierle to Cal. Conf.; F. C. Stierle, W. E. Weyrick, M. E. Church; J. L. Speicher to the U. B. Church.

Errata.

- Page 57—to the list of Appointments after name of F. Brauer, “Wabash-1”, should be added.
- Page 93—1st line under Wabash City, should read “Brauer” instead of “Launer”.
- Page 118—the second paragraph should begin “While Pastor of Wabash Circuit, he met with.”
- Page 236—fourth line from the bottom of page should read “he sang with the newly organized Conf. Quartette”.
- Page 237—first line, should begin, “get to sing with it, except at this first session”.
- Page 97—under Itinerant Deacons, item number 6, should be transferred to list of Local Deacons.

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